

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Salvation

What? Why? When? How?

By Dr. Harold B. Sighler
P. O. Box 4, Greenville, S. C.

In the words of the text, Jesus said to the publican, Zacchaeus, "This day is salvation come to this house" (Luke 19:9). No greater day did this man ever live than this one. No greater experience did he ever enjoy than this experience.

What Salvation Is Not

What is salvation? Note with me some negative things about this great miracle.

First, salvation is not REFORMATION. Reformation is noble and good for folk who are already saved; but as an instrument of salvation it is empty and vain. Many are the sinners who are led to believe that reformation is salvation. They "turn over new leaves." They make "New Year's resolutions." They stop cursing or drinking. They push from their lives some sinful habit, believing as they do that they are being saved.

No amount of reformation will save the soul.

Second, salvation is not CONFIRMATION. Some denominations make much of "confirmation." Mothers bring their newborn infants to the minister. He "sprinkles" some water on their heads and they call this baptism. Then as the child reaches a certain age he learns the catechism of the church and then he is "confirmed" into the church as a full fledged member. Some of these folk go through life believing that this ritual of confirmation is salvation. They are lost. Though a man or woman has been confirmed into the church, except he is born again he is lost and without God.

Third, salvation is not INFORMATION. Men may acquire much and great knowledge and yet be without God. I would not for one moment discount the worth and value of learning and information. Men ought to learn that which our schools provide for them. Church people ought to know about the Bible and about their denominations. Time spent acquiring knowledge is time well spent. However, to entertain for one second the notion that such is salvation is to demonstrate ignorance at its zenith.

Fourth, salvation is not a DEMONSTRATION. The enemies of Jesus demanded, "Show us a sign." The world has always counted signs and miracles as a sure proof of salvation. On such a basis, Noah would not qualify as a saved man. He preached for 120 years without

even one convert. Too, if demonstration is salvation then the soothsayers and magicians of Egypt certainly had the evidence. When Moses went down into Egypt to lead the people of Israel forth he was given the power of God to perform miracles. But when Moses performed a miracle, these magicians came up with a counterfeit. At first they duplicated every miracle Moses performed.

The degree of salvation a man has is not measured by the loudness of his shout. I have seen some people demonstrate who later proved to be unfaithful and deceived.

Fifth, salvation is not ISOLATION. (Continued on page 7)

SIMON PETER

By Evangelist Dwight L. Moody, Died 1899

One of the first glimpses we have of this man Simon, whom Jesus surnamed Cephas, or Peter, that is, a stone, was when he and his brother Andrew, who were two poor men making their living by fishing in the Sea of Galilee, were called by Christ to follow Him.

At another time Christ was walking by the seashore when these two men were out in their boat fishing. They hadn't had very good luck, and when Jesus told them to pull out a little further where the water was deep and let down their nets for a draught, Peter was of the opinion that it wouldn't be of any use, for they had been fishing all night without catching anything. Still he said he would do it, and when they came to draw in their nets they made such a very remarkable haul that their boat was filled till it began to sink. After they got ashore, Jesus says to them, "Follow me, and I will make you fishers of men."

I want you all to notice that Peter was first called to be a disciple, then to be an apostle. He did not leave his work until he was called the second time. I think it is well for us to notice this, because there are a good many young converts these days who are looking to the work of the ministry, and it is a question whether they have ever been called to the ministry. It is one thing to be called to be a disciple, and quite another to be called to be an apostle. John Wesley used to say to the young candidates for the ministry, after they had preached their trial sermons, "Did you make anyone mad? Did you convert anybody?" And if to both of these questions they answered, "No," he would say, "Then that is very good evidence you are not called to the ministry."

We find in another place that Peter says to the Lord, "We have left all and followed thee," but the "all" was not a great deal—a few old boats and broken nets and one great haul of fish; and what was all that in comparison to what he gained by becoming a disciple of the Lord? He left his boats and his nets and his fish, and he gained the friendship of Christ, which was worth more than all the world.

(Continued on page 6)

Father, Mother, Home, Heaven

God's Plan for the Christian Home

By Evangelist John R. Rice

(PREACHED AT THE SWORD OF THE LORD CONFERENCE ON REVIVAL AND SOUL WINNING AT TOCCOA, GEORGIA, JULY, 1957. MECHANICALLY RECORDED FOR THE SWORD OF THE LORD.)

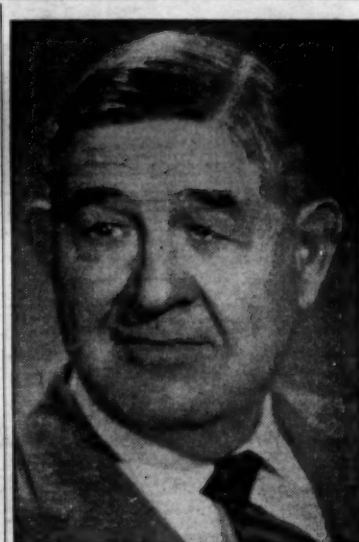
"And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God."

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood [the flood of Jordan before they came into Canaan], or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." —Joshua 24:1, 14, 15.

Joshua said, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." Those are wonderful, noble words. Here is a man of God and here is the secret of a man's life, the secret of a home, and in this case, the secret that involved the whole nation. As long as these elders lived who over-lived Joshua and they served the Lord with their families, that long Israel stayed true. "As for me and my house, we will serve the Lord."

Now the Bible has the plan for a Christian home. The Bible is the blueprint for everything good and happy. It is never out of date. If you want to know about doctrine, you find it in the Bible. About methods—it is in the Bible. Where a moral or righteous principle or spiritual principle is involved, the Bible has the answer. It tells how to have a Christian family, how to have a happy home life. And it always works.

Here this morning we have Christian people, preachers and Christian workers, and I want to talk about the Christian family. First, consider that the family is a divine institution. In fact, the only thing that Adam and Eve brought with them out of the Garden of Eden was the family, the home. They were married in the Garden of Eden. Marriage is a



Dr. John R. Rice

sacred and beautiful thing, and God is in it. God Himself presented Adam and Eve to each other and performed the first wedding ceremony. Marriage is divine. It is older than church or state, and more important.

God's Plan for Husband and Father

We begin with the man, the head of the home, because that is where God began.

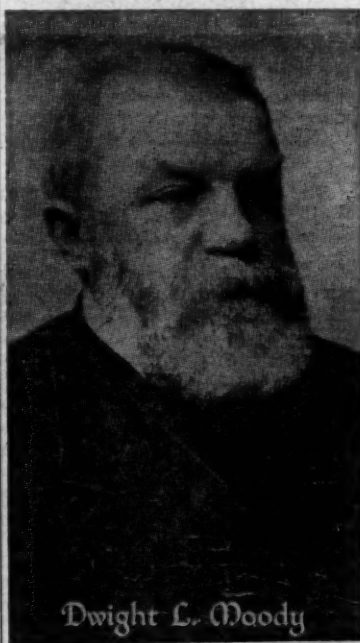
Man Is the Center of a Christian Home

I know we have mottoes on our walls which say, "What is home without a mother." And thank God for Christian mothers. I think I have more reason to thank God for a good wife and a good mother and good women folks than nearly anybody. Before I was six years old my beloved mother had talked to me about the Lord. And when she died before I was six, she made me and others in the family promise to meet her in Heaven. My godly mother gave me to God when I was born and begged God to make me a preacher. I can never get away from the influence of those five and a half short years that I knew my dear mother.

Thank God for a noble Christian wife. She hasn't held me back in my ministry, and has not said, "Don't go. Take it easy. Make more money. Stay here with the children." I have six noble Christian daughters. And I have the help of many Christian women. Three women have worked with me for more than twenty years. Some of the people who love me and pray for me everyday and stand faithfully for what stand for are godly Christian women.

But we had as well face the facts. You cannot have a really Christian home without a Christian husband and father. That is God's plan. All over America there are good women, noble, Christian women who have married unsaved men and now they struggle along and try to raise their children for God, try to have thanks at the table, try to read the Bible and pray. They try to have a

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Dwight L. Moody

Last Chance!

Subscription Campaign Closes Midnight, November 2
Send No Money—We Will Bill you for Subscriptions
By Evangelist Walt Handford, Assistant Editor

The special subscription offer giving Robert L. Sumner's pamphlet, *Kennedy for President?* as a free premium closes Wednesday, November 2. Subscription orders must be postmarked by midnight of that date to receive the premium and special subscription rate.

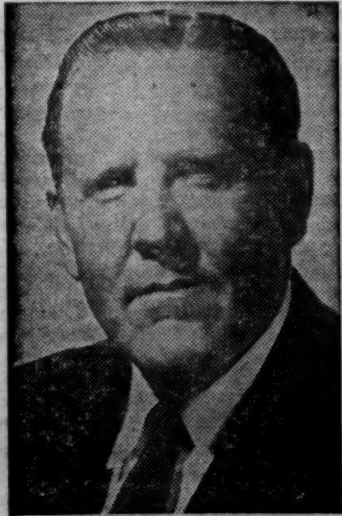
The regular subscription price for THE SWORD OF THE LORD for one year is \$3.00 (Countries other than the U. S. and Canada, \$4.50 per year). Actually this rate is very, very low. Where else could you get so much life-transforming reading for the whole family at less than 6c per week? I was amazed while checking other good Christian magazines to find that THE SWORD actually has more than twice as much editorial material (sermons and articles excluding advertising) than the largest magazine costing \$4.00 per year.

Essentially THE SWORD OF THE LORD is a magazine emphasizing fervent, heart-moving sermons. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). There is a tremendous dearth of really great preaching today. In our paper Dr. Rice has determined to set forth a pattern of great Bible preaching. Soon we will be publishing the prize-winning, evangelistic sermons from our annual \$1,600 Sermon Contest.

We regularly publish the very cream of the preaching of Moody, Spurgeon, Torrey, Ironside, and a host of other preachers no longer living. Then, some of the sermons of the most effective soul-winning preachers of our day appear almost every week.

But not only is THE SWORD a

(Continued on page 8)



Rev. Harold B. Sighler



This is Monday, October 10. Yesterday, Sunday, we began a blessed week with Dr. Sightler and the Tabernacle Baptist Church in Greenville, South Carolina. There were 1,049 in Sunday School. Others came in for the morning service. In the evening there was a larger crowd yet, with many visitors—the pastor said 1,200 were present in the great auditorium, one of the loveliest church buildings we know about. The church of 1,700 members started from nothing eight years ago. This is my third engagement with this good church. Dr. Sightler is a member of the Co-operating Board of the Sword of the Lord. He is past president of the Southern Baptist Fellowship, has an important daily radio broadcast on about eight stations, I think.

One of the great joys I have in being with Dr. Sightler and the Tabernacle Baptist Church is that he knows how to use sweet music to touch the heart and bless the soul of people. It is an old-fashioned kind of church where people feel free to kneel when they pray, and some do; where people feel free to "praise the Lord!" if they are blessed, and some do.

I preached yesterday morning on "Watching Jesus Die" from the text, "And sitting down they watched him there" (Matt. 27:36). Last night I preached on "The Sin of Lukewarmness." The dear Lord moved on the hearts of people. Some were saved, many Christians made confessions and new resolutions.

Today Pastor Jack Hyles of First Baptist Church of Hammond, Indiana, arrived to join me in this Sword of the Lord Conference on Revival and Soul Winning. He will stay with us through Friday night. Wednesday afternoon he will spend two hours teaching people how to do house-to-house visitation, how to meet lost sinners, how to win souls, what Scriptures to use, how to bring the sinner to a clear-cut decision, etc. Then on Thursday and Friday afternoons there will be supervised house-to-house visitation, God willing. And we trust that many will be saved and that many Christians will learn to win souls.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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At B.J.U. Today

Today I speak at chapel at Bob Jones University. It is always a joy to be there where an evangelist is just as good as anybody else, where soul winning is not fanaticism, and plain, sharp Bible preaching is expected.

It is a joy to be in a chapel where every day the whole student body and faculty recite the statement of faith: "I believe in the inspiration of the Bible, both of the Old and the New Testament . . .," and in the deity of Christ and blood atonement, etc. They can say, "I am not ashamed of the Gospel of Christ."

I will find great joy in speaking to these two or three thousand students or more, including some eight hundred ministerial students. There will be one more than there was last week, for last night in the services a young man attending the University, and planning to be a dentist, came after the service to tell me that he had surrendered to preach and would give his life to the ministry now.

Fellowship With Loved Ones

It is a great joy to me and to Mrs. Rice, who is with me here, to see again our daughter Joy and son-in-law Roger Martin, who are teaching on a graduate fellowship here in the University. They are well and happy and very busy.

And, of course, it is always a joy to see Dr. Bob Jones, Jr., the president, and Dr. Bob Jones, Sr., the founder, our beloved friend, and others who are good friends on faculty and staff, Dr. "Lefty" Johnson, Jim Ryerson who heads the Radio Station WMUU, etc.

On Saturday night it was a privilege to drive thirty-odd miles out to Laurens, South Carolina, to be in Dr. Bill Rice's revival services with Brother John Waters. Bill and I do not get to be together a great deal, so he and I and Mrs. Rice and Cathy had sweet fellowship.

Let's Have a Christmas Gift for the Lord Jesus!

The dear Lord has let me be editor of THE SWORD OF THE LORD for twenty-six years last September 28. I want to give a kind of a birthday gift to THE SWORD OF THE LORD, and I hope that many others will want to do the same thing. So I suggest that we have a lovely Christmas offering for "Investment Evangelism," that is, to pay off long-term notes of the Sword of the Lord and furnish capital for carrying on this work so dear to my heart and, I am sure, to thousands of others, and I am persuaded dear to the Lord Jesus.

My, I have been thinking of the nearly ten thousand people who have written to me to tell



REV. AND MRS. ROGER MARTIN
Married August 27

Roger has a B.A. and M.A. from Wheaton College; was fifteen months assistant pastor of Calvary Baptist Church, Wheaton; one year pastor of Bible Baptist Church, Paducah, Kentucky. Sarah Joy is the youngest daughter of the editor. Both are now teaching on graduate fellowships in Bob Jones University.

From Dr. Weniger

From *The Blue Print*, published by Foothill Boulevard Baptist Church, Oakland, California, Dr. G. Archer Weniger, pastor, we copy the following two items. Dr. Weniger is on the Sword Co-operating Board.

The Sad Drift in Another Institution

We are astounded to learn that Bethel College and Seminary in

me they found Christ through my literature in these twenty-six years! And that does not count thousands of others saved in foreign countries, but reporting to local missionary committees. I have been thinking about preachers who have been kept from modernism, as dozens of them have told me is the case, through THE SWORD OF THE LORD. I have been thinking of some twenty thousand preachers who get THE SWORD OF THE LORD, find sermon suggestions, are inspired to win souls, and to preach the Word and defend the faith and call Christians to holy living by THE SWORD OF THE LORD. I have been thinking of the \$56,000 worth of Christian books that we gave free in one year to ministerial students in colleges and seminaries. In the nature of the case, the great mission work, the soul-winning work, the free literature work of the Sword of the Lord Foundation cannot be paid for out of subscription money. We must, of course, have God's people to help reach the thousands that are reached and blessed and taught and won to Christ and guided in Christian work through THE SWORD.

Well, I have been praying about it for a couple of weeks and I am asking God to let me save up \$500 as a Christmas love gift to Sword of the Lord Foundation. Friends know that I get no salary as editor, and no pay for sermons and articles written, no commission on subscriptions. The Sword of the Lord work is a free labor of love in which I rejoice, and my income is from love offerings of God's people who hear me preach in conferences and revivals, and otherwise feel led to provide for me. I say my work for the Sword of the Lord is wholly voluntary, unpaid. But I am so happy that God has given me this privilege that I want to save up and

(Continued on page 12)

INCIDENTS



By
Evangelist Robert L. Sumner
Contributing Editor

Inviting the Undertaker

At one time, one of America's leading newspapers had a daily feature cartoon which they called, "Inviting the Undertaker"; it had to do with various ways people take chances with life. However, people not only invite the undertaker physically, but there are an equal number of ways of committing moral suicide.

One of the latter ways has to do with the strong emphasis of our generation on sex. Dr. Paul H. Gebhard, director of the Institute for Sex Research, founded by the late Dr. Alfred Kinsey, accurately summed up the situation when he said recently:

"Take our own society, for example. There is this great stress on physical beauty. Look at the inescapable advertising that is being pounded in on our female population day in and day out.

"Be beautiful. Dress stylishly. Wear this perfume. Use this soap. And the whole emphasis is to be beautiful—that is, be sexually attractive. Adopt the mannerisms of the latest Hollywood star."

The only thing that will save America is a moral revolution. However, this moral revolution will not take place as long as the emphasis in all our literature, entertainment mediums, clothing styles, etc., is on sex attraction. It will take a return to God, His Word, His church, His principles, and His methods. And that revolution will never begin as long as those who claim to be His followers ape the world in dress, in entertainment and in habits. It is time for God's people to fulfill God's command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

Fleeting Fame

The Bible speaks of both wealth and fame with the warning, "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dies he shall carry nothing away; and his glory shall not descend after him" (Ps. 49:16, 17). Spiritual things are much more important than temporal, material things.

Did you ever hear of Walter Hunt? How about John L. Mason? Could you tell me what Seth Thomas accomplished? Who was Franklin Pierce? Or do you even know who Gideon Sundback was?

Walter Hunt invented the safety pin in 1849. John L. Mason, although he died at the age of 70, a charity patient, invented the famous, Mason Jar in 1858 and over 100 billion of them have been made since. Seth Thomas invented the alarm clock and first patented it in 1876. Franklin Pierce was the 14th President of the United States. And Gideon Sundback, in 1906, was the fellow who invented the zipper!

No wonder the psalmist lamented, "I am forgotten as a dead man out of mind. I am like a broken vessel" (Ps. 31:12). How much better to put the emphasis on eternity and lay up treasure in Heaven, just as Jesus advised in Matthew 6:19-21!

In San Bernardino, California, a movie theater triple-billed three films ("The Nun's Story," "Anatomy of a Murder," and "Bramble Bush"), advertising them as "Three of the Biggest Features on Any One Program." Adults paid sixty cents and children a quarter for the "privilege" of sitting through the 7½-hour program. No doubt the same crowd would have indigestion all through Sunday dinner if their pastor held the morning service five minutes past the hour!!

Pray for Evangelist Sumner's meetings:
October 31-November 2:
Michigan Regular Baptist Fellowship
Wealthy Street Baptist Church
811 Wealthy Street, S. E.
Grand Rapids, Michigan
November 6-13:
Baptist Tabernacle
2845 Cherry Valley Blvd.
Dallas, Texas
November 14-20:
Kessuth Street Baptist Church
Lafayette, Indiana

St. Paul, the sole educational institution of the Baptist General Conference (Swedish), would schedule Dr. Martin Luther King on December 1 and then Dr. Luther A. Weigle as speaker on January 12, 1961. Dr. Weigle was chairman of the RSV translation committee as well as a former president of the liberal Federal Council of Churches in 1942. Dr. King, a brilliant Negro, is not only regarded as one of the most liberal graduates of Crozer Seminary, but one who has lent his name and influence to communist front causes. Dr. Weigle is identified with the following pro-communist fronts, according to the ACCC folder, "How Red is the NCC?": Committee on Militarism in Education; Coordinating Committee to Lift the Spanish Embargo; National Religion and Labor Foundation; North American Committee to Aid Spanish Democracy; Signer of "World Tomorrow" poll; War Resister's League. The pledge for enrollment in the Resister's League: "I declare it to be my intention never to take part in war, offensive or defensive, international or civil, whether it be by bearing arms, making or handling munitions, voluntarily subscribing to war loans, or using my labor for the purpose of setting others free for war service."

We wonder how the fundamentalists in the General Conference will take this evidence of penetration of pacifism, socialism, modernism, and subversion in their cherished institution. Here is brazen open evidence of a drift in Bethel which many Christian leaders have been privately lamenting. Pray for a cancellation of these two speakers.

The Wichita First Baptist Church

was taken into court by the minority American Baptist Convention faction who are seeking to dispossess the overwhelming majority of the building. The charge is in error—that the church had forsaken Baptist distinctives when the church voted to withdraw from the ABC. Twenty leaders, including retired pastor, Dr. F. B. Thorn, were named defendants. It is sad that the ABC would try again when they have lost their court battles in Wisconsin, Colorado, Iowa, Pennsylvania and now in Illinois . . .

We are more inclined to hate one another for points on which we differ than to love one another for points on which we agree.



i am s. mouse of sword of the lord and the s. stands for sinnamon.

you can spell sinnamon any way you want. my mother spells it with an s.

the man whose account i've been handling for the sword just laughed and laughed at me over the telephone...you can't even spell sinnamon, he said.

i told him he was lucky to get a mouse that could spell at all. i said, most mice couldn't even answer the phone.

and he said, i meant to ask you about that, how do you answer the phone...and i said, well you watch the little buttons and the one that lights up, that's the one you press and you say, hello.

why you little rat, he said, don't get smart with me. i'm tired of waiting on those books, anyhow, all twenty-five hundred and fifty of them.

you mean two thousand and fifty, i said. you told me eighteen hundred and then changed your mind...and he said, you've moused me up for the last time. turn in your night managers suit, mouse, he said. i'm cancelling my order.

wait, i said, i am trying to learn the business.

i'm giving you the business, he said. from now on i will deal with doctor john r. rice and viola walden direct. that's box 420, wheaton, illinois, i sent it.

yes, sir, i said. i only know the underside of this business. rice and walden know everything about their business. they'll sell you what you want or almost give it to you, or even buy what you've got. just write box 420, wheaton, illinois.

i know that, he said, so why should i deal with a stupid mouse.

my whiskers. i wish that man would leave me alone. the worst part of it is i don't even know his name. sometimes i wonder if i will ever be a hard-hitting go-getter in the business world.

cordially,

s. mouse
night manager
sword of the lord

p.s. what do doctors recommend... the commercial from the radio across the way almost knocked me clean off my cozy place on the shelf--out of rex's sight, of course...everybody is going home and time for me to get to work as night manager.

come to think of it, what do doctors recommend--lets see, in all these books there should be something. yep, here it is no doubt--written by doctor john r. rice. and i see by some writing here that it is recommended as america's best seller on prayer. 185 thousand copies have been printed and it has revolutionized (wheh, hope i spelled it right) the prayer life of thousands. one chapter is on praying for anything and everything you want, and the book will teach any one to pray effectively.

the regular price it says here--three dollars. now just how much is one dollar off of three dollars...miss viola would figure it in per cents or some word which sounds like that, but even a mouse knows that means you save one third. boy, how much stale bread and cheese that one dollar would buy.

so, from the time you read this, until november 7, don't send three dollars but two for prayer--asking and receiving (add 15 cents extra which they require for stamps) and rush it to your night manager, box 420, wheaton, illinois. and rex and i will work overtime if we need, to, to fill those orders.

come on folkses--you don't want to see a happy little mouse like me become a grouchy old rodent, do you. send in your orders and perhaps for a bonus they will send me to a cheese factory for two weeks.

My good, old friend, Dr. George R. Stuart, used to say, "Bob, it is a good thing when you know the 'gittin' place." A lawyer who is successful in his profession knows the principles of law. If a proposition is submitted to him, he knows whether that proposition is in accord with the principles of law. It is important for a lawyer to know not only the principles of law but also where to go for specific information. The Bible contains all the information the world needs in the way of a philosophy of life. It tells us everything we need to make us happy and to make us victorious. A preacher has the best "gittin' place" in the world for people who come to him for help. What a farce it is when a preacher stands in his pulpit on Sunday night and reviews the latest novel when he has in his pulpit the Book of Books out of which to preach to a hungry, brokenhearted world.

—Dr. Bob Jones, Sr.

JUNGLE DOCTOR

by Paul White

to the Rescue

CHAPTER XIII

Tactics

Sechelela turned off the primus while I put syringe and needles back into their container.

The old African nurse lifted one eyebrow questioningly.

"Let us visit Perisi and see if she is fit to return to Makali."

I nodded, and together we mounted some steps and went into the small ward, where I made a careful examination. Looking into the enquiring eyes of the African girl I said: "All's well, Perisi."

She smiled and opened her mouth to say something, but before a syllable was sounded a harsh laugh came from just outside under the pepper trees.

"Hongo," came a cracked voice, "the Bwana has stopped my pain. Ijogo—the tooth is no more, but that is a small work."

A younger voice replied: "Kah! Mudala—old lady—the Bwana is a stranger to our customs, but his medicines are good."

"Hongo," said the old woman, "that may be in some small things like teeth, but in the things of women his medicines have no strength. Behold, he makes medicines for Perisi, wife of Simba, but it will be as useless as water."

"Kumbe," came the younger woman's voice, "but why?"

"Did she not refuse to wear round her neck the charm that would protect her from the medicine that the witch-doctor, Dawa, has made, and does she not merely trust in the words of the Mzungu—the white man?" Then old Majimbi peered round, and seeing nobody, she spat.

Perisi tapped me on the shoulder and smiled, and in a whisper she said: "Rather do I not trust in the words of Almighty God?"

I held up a finger as Majimbi again spoke. "Have not you, my daughter, followed my words rather than the Bwana's, these days before your baby will be born? Have you not charms round your ankles and round your waist?"

"Ngheeh," answered the voice of Nhoto, "but what of the medicine you have placed along the path that Perisi will tread?"

Again came the ugly cackle of laughter. "Her child shall be no person, it shall die and be regarded as nothing but rubbish, she shall have shame and sorrow and be the scorn of the women of the tribe."

There was a bitter vindictiveness in the old woman's words. I looked down at Perisi. She shivered a little and then smiled. Turning to me she whispered: "Bwana, do not our men in their tribal fighting guard themselves with a shield?"

I nodded.

"Well, Bwana, I, too, will use the shield that God provides, the shield which is called 'faith.' I will trust Him to protect me and my child."

"He will do that, Perisi. Do not forget that Majimbi chooses to forget her medicine that was to make you childless. Since this has failed does she not save her face by making another?"

The African girl nodded.

The sun was setting, and Perisi pointed to the blaze of colour. "Bwana, do not Simba and I pray for each other when there is colour in the clouds and does God not listen to our words and answer them?"

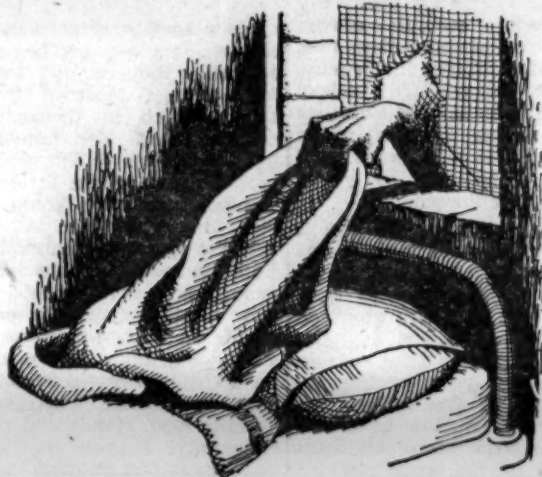
"When we pray, Perisi, behold, power becomes ours. Just as a small match will light a great fire, so our prayers will do great things."

There came a shuffling noise, and then the sound of tearing of wire gauze. We moved to the door of the next ward and saw a wrinkled black arm come through the gap that had been made with a knife. It grasped a folded blanket, and with no little difficulty began dragging it through the window.

A roll of native rope used for bed mattresses was on a table. I whipped up a piece and in a trice I had put a twist round the wrist, and knotted it firmly and tied it to a bed leg. From outside came a great commotion, and another hand appeared, the knife

slashing wildly. The rope had half-parted when Sechelela gave the second hand a smart rap with the edge of an enamel dish.

"Ya, Ya, gwe, Ya, Ya, gwe!" yelled a voice. Sechelela grinned broadly and picked up a pencil, and in a loud voice said: "Bwana, get a glowing stick from the fire, and touch that hand with it so



that we may brand the owner and know who it is."

"Ya, Ya, Ya, Ya, Ya," screamed the voice. We grinned. Suddenly the rope parted and we scrambled to the window in time to see old Majimbi roll head over heels, scramble to her feet, and run for the hospital gate at an amazing speed.

"Kah," said Sechelela, "that's gratitude, Bwana. You remove her tooth, and with it her pain, and she tries to steal a blanket."

"Hongo," smiled Perisi, "but will she not trust in the medicine she wears round her wrist to protect her from being caught?"

"Kumbe," said Sechelela, "did I not say, Bwana, that it is a very hard thing for a zebra to lose his stripes? Be sure we will hear many things yet from the tongue of this near relative of the witch-doctors."

Daudi and I were watching a cloud of dust about three or four miles away across the plain.

"Kah," said Daudi, "Bwana, behold, someone is coming. Perhaps it is Bwana Shamba, the Agriculture Officer."

"Heeh," I said, "or perhaps it's Sulimani."

"Heh," said Daudi, "if it is Bwana, well, the thing to do is to get him to take Perisi home."

As he spoke, we could see a large lorry coming over the hill.

"Ah," said Daudi, "it's Sulimani all right."

I went off to find Perisi, who was sitting in the sun.

"Come," I said, "get your things together. Behold, Sulimani the Indian is coming in his lorry, and

there will be an opportunity for you to get a ride home." The girl got to her feet with some difficulty.

"Bwana," she said, "it will give me great joy to return to my husband, and to return in health. Behold, did we not have great fears when I came over here? Kah, Bwana, but the strength of God has been stronger than the strength of Shaitani, the devil."

"It always will be, Perisi," I said, "if only we do the thing in God's way. Behold, do you get tea that is fit to drink when you pour water that is merely hot into the teapot?"

She shook her head. "Bwana, the only way to make tea is to have a hot pot and to pour boil-

ing water on to the leaves."

"Right," I said, "and the only way to have God's help is to obey Him fully, and then..."

The African girl nodded. "Bwana, I know. Will I not follow the words of His Book wholeheartedly?" As she spoke she had been tying up her belongings in a piece of coloured cloth. She put this on her head and walked slowly with me to the gate. With a screeching of brakes Sulimani pulled up. "Salaam," he said, "have I the opportunity of adding to your convenience today, sir?"

"You have, indeed," I replied, smiling. "Sulimani, will you find room in your very valuable car for Perisi? She wants to go back to her village. She is better now, but behold, my friend, if you drive her, you will be careful. She is precious cargo. Do not let your foot find the floor when it is on the top of the pedal marked 'accelerator.'"

Sulimani smiled. "Bwana, I will drive with skill, care and great speed, and will present her to her husband in good care and condition."

"Kah," said Samson, who kept the hospital books, "and E. and O. E., I suppose."

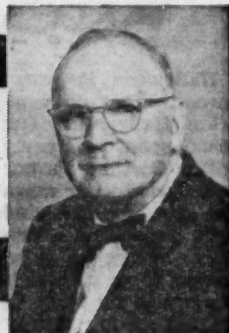
Sulimani flashed him a smile with his surprisingly white teeth. A minute or two later the big lorry was winding its way over the narrow track towards the blue hills which could be seen in the distance beyond the baobab trees.

"Heh," said Sechelela. "Bwana, there goes a girl who has great courage and great faith in God."

(Continued on page 6)

Dr. Bob Jones

SAYS:



I had the most wonderful letter a few days ago from a woman who has had two sons to graduate from Bob Jones University. One of these sons is a preacher, and the other is a school teacher. This friend also has a daughter who is a junior here in the University at this time. Her letter was filled with praise and thanksgiving to God for all that the school has done for her children.

As I think I have told you before, if you friends could just sit at our desk and read the mail that comes to us, you would understand why we just keep on keeping on here at Bob Jones University. We will never know this side of eternity all the things that

God has wrought through this institution which opened more than thirty-three years ago.

We are now in the midst of what we feel is the most wonderful year we have ever had. Won't you please pray for us, and won't you please line up the right kind of students who can be trained for real Christian leadership? And won't you please help us financially? Our financial burden is very heavy at this time. Please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)



A Column for Wives and Mothers

By Jessie Rice Sandberg

Something for Nothing

I love this time of year! For some reason autumn always makes me feel younger than does the springtime. Maybe it's because I associate the fall with school days and all the related activities—football games, bonfires, walks through crisp brown leaves, and holidays enjoyed only by young people—like Halloween.

Halloween was a day we always looked forward to because it was an excuse for a party and for dressing up. Of course we were taught not to put any stock in the superstitions of the day, nor were we allowed to take part in any Halloween pranks, but we did have lots of fun bobbing for apples, eating popcorn balls and dressing in all kinds of odd outfits. Our costumes were not the kind bought at the store for \$5.98. We made them up from anything we could salvage from the attic, the basement, or the garage. The results were sometimes ingenious, often weird, and always funny. Sometimes we planned "spook houses" which were definitely more foolish than frightening, even though they always included what we hoped would appear to be eerie lights and blood-curdling shrieks! Unfortunately, the laughter usually ruined any illusion of "spookiness" we might have hoped to achieve.

We were never allowed to take part in the practice of playing "Trick or Treat." If you have children, I'm sure you are familiar with the game. It consists of ringing a doorbell and then yelling, "Trick or treat!" The idea is, supposedly, that if the occupants of the house do not provide a treat such as candy, apples or cookies, then some kind of prank will be played—garbage can overturned, windows soaped, etc. In our neighborhood the Trick or Treating is done generally by smaller children, and I think there is usually no intention of playing any pranks. Still, I wonder if it doesn't give an early introduction to our national obsession—trying to get something for nothing.

Did you ever stop to realize how many influences in our

modern society help to make our children feel they are being cheated unless they can get something for nothing? Most of them are things which in themselves are neither illegal nor immoral but they contribute to the general impression that it is a little bit old-fashioned to *earn* some of the nice things in life. Advertising agencies sponsor innumerable contests in which large sums of money, new cars, television sets, and vacation trips are offered—all for a boxtop, a soap wrapper, or a four-line jingle. The once popular TV quiz program worked itself out of existence with its unbelievably huge stakes and resulting dishonesty. If you are like me, you almost feel cheated to have to buy a box of detergent at its regular price, especially if there was a special bargain sale on the product last week! If you look around you'll see a dozen ways in which we are all affected by the same desire—to get a little more for a little less work, less time, less money, less effort. Is it any wonder that young people are growing up thinking that the world owes them everything?

There is a divine law in the Bible which cannot be ignored, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7) or, to put it in common language, "Whatever a man works for, that will he get." Second Corinthians 9:6 says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." I wonder if maybe a lot of us are trying to enjoy the distinction of being happy, useful Christians without paying the price? True, salvation is free but a life filled with the power of the Holy Spirit comes with a cost—poverty perhaps, or misunderstanding, or separation from loved ones, and a life of prayer. David said, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing (II Sam. 24:24).

What about you? Are you trying to get something for nothing?

Geo. Muller Got Baptized

How George Muller Came to Accept Baptism of Believers Only, By Immersion

"While at Sidmouth, preaching, in April, 1830, three believing sisters held in his presence a conversation about 'believer's baptism,' which proved the suggestion of another important step in his life, which has a wider bearing than at first is apparent.

"They naturally asked his opinion on the subject about which they were talking, and he replied that, having been baptized as a child, he saw no need of being baptized again. Being further asked if he had ever yet prayerfully searched the Word of God as to its testimony in this matter, he frankly confessed that he had not.

"At once, with unmistakable plainness of speech and with rare fidelity, one of these sisters in Christ promptly said: 'I entreat you, then, never again to speak any more about it till you have done so.'

"Such a reply George Muller was not the man either to resent or to resist. He was too honest and conscientious to dismiss without due reflection any challenge to search the oracles of God for their witness upon any given question. Moreover, if at that very time his preaching was emphatic in any direction, it was in the boldness with which he insisted that all *pulpit teaching and Christian practice must be subjected to one great test, namely, the touchstone of the Word of God.* Already an Elijah in spirit, his great aim was to repair the broken-down altar of the Lord, to expose and rebuke all that hindered a thoroughly scriptural worship and service, and, if possible, to restore apostolic simplicity of doctrine and life.

"As he thought and prayed about this matter, he was forced to admit to himself that he had never yet earnestly examined the Scriptures for their teaching as to the position and relation of baptism in the believer's life, nor had he even prayed for light upon it. He had nevertheless repeatedly spoken against believers' baptism, and so he saw it to be possible that he might himself have been opposing the teaching of the Word. He therefore determined to study the subject until he should reach a final, satisfactory, and scriptural conclusion; and thenceforth, whether led to defend infant baptism or believer's baptism, to do it only on scriptural grounds.

"The mode of study which he followed was characteristically

simple, thorough, and business-like, and was always pursued afterward. He first sought from God the Spirit's teaching that his eyes might be opened to the Word's witness, and his mind illumined; then he set about a systematic examination of the New Testament from beginning to end. So far as possible he sought absolutely to rid himself of all bias of previous opinion or practice, prepossession or prejudice; he prayed and endeavored to be free from the influence of human tradition, popular custom, and churchly sanction, or that more subtle hindrance, *personal pride in his own consistency.* He was humble enough to be willing to retract any erroneous teaching and renounce any false position, and to espouse that wise maxim: 'Don't be consistent, but simply be true.'

Whatever may have been the case with others who claim to have examined the same question for themselves the result in this case was that he came to the conclusion, and, as he believed, from the Word of God and the Spirit of God, that none but believers are the proper subjects of baptism, and that only immersion is its proper mode. Two passages of Scripture were very marked in the prominence which they had in compelling him to these conclusions, namely: Acts 8:36-38, and Romans 6:3-5. The case of the Ethiopian eunuch strongly convinced him that baptism is proper, only as the act of a believer confessing Christ; and the passage in the Epistle to the Romans equally satisfied him that only immersion in water can express the typical burial with Christ and resurrection with Him, there and elsewhere made so prominent. He intended no assault upon brethren who hold other views, when he thus plainly stated in his journal the honest and unavoidable convictions to which he came; but he was too loyal, both to the Word of God and to his own conscience, to withhold his views when so carefully and prayerfully arrived at through the searching of the Scriptures.

"Conviction compelled action, for in him there was no spirit of compromise; and he was accordingly promptly baptized. Years after, in reviewing his course, he records the solemn conviction that 'of all revealed truths, not one is more clearly revealed in the Scriptures—not even the doctrine of

justification by faith—and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.'

"He also bears witness incidentally that not one true friend in the Lord had ever turned his back upon him in consequence of his baptism, as he supposed some would have done; and that almost all such friends had, since then, been themselves baptized. It is true that in one way he suffered some pecuniary loss through this step taken in obedience to conviction, but the Lord did not suffer him to be ultimately the loser even in this respect, for He bountifully made up to him any such sacrifice, even in things that pertain to this life. He concludes this review of his course by adding that through his example many others were led both to examine the question of baptism anew and to submit themselves to the ordinance.

"Such experiences as these suggest the honest question whether there is not imperative need of subjecting all current religious customs and practices to the one test of conformity to the Scripture pattern. Our Lord sharply rebuked the Pharisees of His day for making 'the commandment of God of none effect by their tradition,' and, after giving one instance, He added, 'and many other such like things do ye.' It is very easy for doctrines and practices to gain acceptance, which are the outgrowth of ecclesiasticism, and neither have sanction in the Word of God, nor will bear the searching light of its testimony. Cyprian has forewarned us that even *antiquity is not authority*, but may be only *vetustas erroris*—the old age of error.

What radical reforms would be made in modern worship, teaching and practice,—in the whole conduct of disciples and the administration of the church of God—if the one final criterion of all judgment were, 'What do the Scriptures teach?' and what revolutions in our own lives as believers might take place if we should first put every notion of truth and custom of life to this one test of Scripture authority, and then with the courage of conviction dare to do according to that Word—counting no cost, but studying to show ourselves approved of God! Is it possible that there are any modern disciples who 'reject the commandment of God that they may keep their own tradition'?

"This step, taken by Mr. Muller as to baptism, was only a precursor of many others, all of which, as he believed, were according to that Word which, as the lamp to the believer's feet, is to throw light upon his path."

(From GEORGE MULLER OF BRISTOL, by Dr. A. T. Pierson.)



By Aunt Mary

Halloween is just around the corner. What do you do to celebrate Halloween? Our children's school sponsors a party every year with a Costume Parade and games and food. In our neighborhood no one ever breaks a window or damages property. Everyone is too busy having a good time. Of course, if we stay at home we are stampeded by forty or fifty little goblins asking for a "Trick or Treat." We have always had apples or cookies or some other special treat for the ugly faces at our door that night, so I don't really know what terrible things might happen to us if we were not prepared to treat them royally.

I remember being shocked when I was a little girl that big boys had placed an old lady's rocking chair on the top of a telephone pole where it sat for several days. I remember too that some lovely large pots of plants left on a porch were crushed, and the flowers ruined. The fellows responsible for the damage probably had no idea how expensive the pots and plants were, or how lovingly someone had tended them, perhaps for years. Of course we must all respect others' property and never

destroy what others love.

For days and days Johnny has been planning a costume for the school party. He thinks it would be fun to go as a cowboy, with boots and cowboy hat, jeans and a plaid shirt, with a handkerchief across his nose and mouth and a black mask over his eyes. Sound like the "Lone Ranger"? Actually the costumes that have won prizes in other years were the very unusual ones. "Tea for Two" was a boy under a card table with a skirt, with the table set with teapot and cups.

I know that Halloween was originally a heathen religious celebration, but it has lost all of that meaning in our modern life, and we can take the fun from it and avoid the evils.

Perhaps you will use the occasion for a party for your Sunday School class. The guessing of who is who under the costume is always fun, though I don't feel it wise to spend much time or money on costumes. And games like bobbing for apples in a tub of water or on a string from the ceiling are lots of fun. We like to make popcorn balls and nearly

always cut a face on a pumpkin. If you put a candle in the pumpkin to make that eerie smile, then you will want to fix it only the night before Halloween: otherwise the pumpkin will spoil before Mother can use it for pies.

Older kids like to make a fun house, with spooks and goblins in corners. One year we borrowed a friend's big barn and had all kinds of skeletons and goblins, pretend corpses and screaming ghosts. But that kind of party is fun only for bigger kids. Sometimes even Junior age children are scared by such antics and that isn't fun.

You know we can sometimes win our friends to the Lord Jesus through a party! Many a boy or girl friend will come to a party who would not come with you to Sunday School. If a lost friend agrees to come to a Sunday School party with you, I hope you will tell your teacher ahead of time. Then a good teacher can be aware and prepared to take or make an opportunity to win that child to the Lord. We like always to have a devotional period at any party. Sometimes after a hayrack ride, when we go to a home to warm up and have a bit of refreshment, we sing choruses and other songs, then someone, using just a few Scriptures, reminds us that since we belong to the Lord Jesus we must live for Him.

When lost ones are there, this is the time to say, "If you have never been saved, if you have never trusted the Lord Jesus for salvation, this is the time to do it. The Bible says, 'Today is the day of salvation.' If someone is



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST BILL HALL of 129B White Oak Drive, Greenville, South Carolina, held a re-

interested others should make a point of not disturbing until that one is saved. I remember from my early teens a time when I believe a girl friend of mine would have been saved, but another friend, a Christian girl, got tickled and giggled till the lost girl was distracted and said with a laugh, "Maybe I will be saved some other time." As far as I know that girl has never trusted Jesus. You won't ever want to be responsible for another's delaying even a day that most important decision to let Jesus come into his heart and wash away his sins!

Welcome to new members! Next week I will take room to list some names again. Don't forget your promise to read your Bible and pray every day. That is the beginning of being a good soldier for Jesus.

Have you written to say whether you like the Jungle Doctor stories? Last night I read again the story of the wicked witch doctor who poisoned the missionary doctor and his helpers. Were you anxious till you read the next week's stories? I felt sure it would work out all right, but I wanted to read the next chapter right away. Don't miss this chapter!

vival campaign September 12 through 21 at the El Vista Baptist Church, Peoria, Illinois, where Rev. Ernie Bloom is pastor. There were six professions of faith in Christ and eight rededications together with other decisions among Christians. The pastor reports that Brother Hall's messages were Spirit-filled and that he worked hard on house-to-house visitation.

REV. HOWARD SEARS, pastor of Grace Baptist Church, Middletown, Ohio, conducted revival services at Westside Baptist Church, Staunton, Virginia, September 18-25. Rev. Sam B. Whitfield, pastor, reports that there were 24 new members added to the church, 22 of these by profession of faith and baptism and 9 of whom were men. There were 9 rededications. The auditorium was filled morning and night on the last day of the services and there were 14 people responding to the invitation in the last service.

EVANGELIST DON WILSON, Route 3, Taylors, South Carolina, held a blessed revival in the Draper Baptist Church of Wellsboro, Pennsylvania. Rev. William Lincoln, pastor, reports 12 first-time decisions for salvation, one young man answered God's call to preach, 10 rededications, and 2 other decisions for full-time service. He heartily commends Brother Wilson's ministry by saying, "I can recommend him to other pastors as a strong preacher

(Continued on page 6)



The editor's sixteenth grandchild, Margaret Jean Handford, taken when she was eight days old. Mrs. Handford edits the Crossword Puzzles, and Rev. Walter Handford is assistant editor of THE SWORD OF THE LORD.

The State Will Make Your Boy Mind

By W. J. Phillips

A well-meaning mother said to me the other day, "I don't know what to do with that boy; he won't mind a word I say."

I said, "How old is he?"

She said, "He is four and going on five."

Then I said—and I didn't mean to be discourteous or cruel—"If you can get along with him three or four years longer, the State will take him off your hands and the State can make him mind. The State has detention homes, reform schools and penitentiaries for that purpose, and the State can always make a boy mind."

This was not a pleasant thing to say, and it was not a pleasant thing for this selfish, sentimental woman to hear, but I say lots of things that I hate to say; it seems like somebody has to say them. Then I continued: "A boy that is raised to disobey the authority of his mother will, when he gets older, disobey the authority and laws of both God and the State. That is why we have juvenile courts, reform schools and penitentiaries; and, if your boy gets with the State, to where you say your four-year-old boy has got with you, the State will either shoot him down as a bandit or

Faith is what made the little girl take an umbrella to a prayer meeting called especially to pray for rain. Grownups wore sun glasses.

hang him. The State can and will make the boy mind."

I heard an ex-judge say the other day that about 98 per cent of the tens of thousands now in the penitentiaries of this country were boys who wouldn't mind their mothers in the home. It's pitiful to think about it and it's worse to talk about it, but what can one do! After all, the fault is not originally with the boy who, in the end will have to suffer; no, he was innocent and pure when like a pearl of great price he was dropped into the lap of life. Now at four years, says the mother, "He won't mind a word I say."

I said, "Did you ever punish him for disobedience?"

"Punish him! I don't believe in punishing children. Why, it would nearly kill me to punish or whip him; I just couldn't do it."

"Well," I said—and this is not a treatise on raising children—"there is your trouble; you are not willing to hurt yourself for the good of your boy. You allow your own feelings to control you and in doing so you are making a criminal of your boy, who later, will break your heart. The best and only genuine love is the love that regards and is willing to suffer for the welfare of the one loved. The diamond, to be of value, must be cut and ground and polished. There are many diamonds in the rough in San Quentin and Folsom prisons today. Just because they were not polished in the home lapidary. Some disobedient boy's mother sits shame-faced and with bowed head and breaking heart in our courts every week and hears the sentence, maybe of life imprisonment or of death on the gallows pronounced against her little boy who 'wouldn't mind a thing she said.' The State can 'make them mind' and if you don't make your little boy mind, the State will."

"Now, madam, don't conclude that I am cruel or heartless; I am not; I love children and I would, if I could, save every one of them. I would if I could—at any cost, make honorable, high-minded gentlemen and ladies of every child in the State of every race and color, but I can't do it, but you can; at least you could have made such of your own, had you begun in time."

There was a little boy in one of the middle States a few years ago—I could give the exact location if I wanted to—just like this little four-year-old boy; he wouldn't "mind," and his selfish, sentimental mother "couldn't make him mind," of course. When he was a little older, twenty-three, I think, his sobbing mother saw him ascend the scaffold and as

An Incident of the Civil War

By D. L. Moody

After the battle of Murfreesboro, in the Civil War, I was stationed in the hospital. For two nights I had been unable to get any rest, and being really worn out, on the third night I had lain down to sleep. About midnight I was called to see a wounded soldier who was very low. At first I tried to put the messenger off, but he told me that if I waited it might be too late in the morning. I went to the ward where I had been directed, and found the man who had sent for me. I shall never forget his face as I saw it that night in the dim, uncertain candlelight. I asked what I could do for him, and he said that he wanted me to "help him die." I told him I would bear him in my arms into the Kingdom of God if I could, but I couldn't and then I tried to preach the Gospel.

He only shook his head and said, "He can't save me; I have sinned all my life."

My thoughts went back to his loved ones in the North, and I thought that even then his mother might be praying for her boy. I repeated promise after promise, and prayed with the dying man, but nothing I said seemed to help him. Then I said that I wanted to read him an account of an interview which Christ had one night while here on earth with a man who was anxious about his eternal welfare, and I read the third chapter of John, how Nicodemus came to the Master. As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life," he stopped me and asked, "Is that there?"

"Yes," I said.

"Well," he said, "I never knew that was in the Bible. Read it again."

Leaning his elbows on the side of the cot he brought his hands together in a firm grasp, and when I finished he exclaimed, "That's good. Won't you read it again?"

Slowly I repeated the passage the third time. When I finished I saw that his eyes were closed, and the troubled expression on his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but should have eternal life."

He opened his eyes and said, "That's enough; don't read any more."

Early next morning I again came to his cot, but it was empty. The attendant in charge told me the young man had died peacefully, and said that after my visit he had rested quietly, repeating to himself, now and then, that glorious proclamation: "Whosoever believeth in Him should not perish, but have eternal life."

Some folks are like the little boy who, when asked by his pastor if he prayed every day, replied, "No, not every day. Some days I don't want anything."

the black cap was being adjusted before springing the trap, she, sobbing, broken-hearted, got as a last word from her boy an oath with the additional words, "No use to sob now, old woman, you're to blame for this. If you'd have raised me right when I was little" . . . but the trap was sprung, the little boy who wouldn't mind plunged to his reward, and his mother into unconsciousness.

It's mighty unfair to the boy or girl. It is ever true as Milton said, "The child shows the man, as morning shows the day." Happy the mother, happy the father, who can look upon his family and say, "These are my glorious works."

Under Thirty?

From the desk of Viola Walden

Then we dare say you have been wondering about some of these things, or all of them: What about the movies? Is dancing wrong? Why is petting wrong? What's wrong with smoking? Why shouldn't I? What amusements are proper for Christians?

In concise and accurate form, Dr. John R. Rice has answered all these problems in a set of books that we believe you will want as much as you need. We are offering them here in this Youth's Special Combination for only \$2.00. Look them over and see how many sets you would want for friends, too.

What Is Wrong With the Movies?

This book has 116 pages, ten

Ma Shepherd

(A free paraphrase of Psalm 23 in part Scots vernacular.)

By David B. Stewart

The Lord's ma ain
I shallna lack
Ma Shepherd he
Along life's track.

In meadows green
He lays me doon
And comforts me
Frae night to noon.

He leads me near
The waters still
And heals me from
A' earthly ill.

Ma wayward soul
He doth restore
And gives me peace
For evermore.

In paths of right
He leads along
And fills ma soul
Wi' happy song.

And if death's valley
I maun tread
His presence near
Removes a' dread.

His rod and staff
Ma comfort be
And cause ma enemies
To flee.

A bounteous table
He doth spread
That I might feed
On heavenly bread.

Goodness and mercy
Follow sure
Sae long as
Mortal life endure.

And in God's house
I'll ever dwell
To sing His praise
Emmanuel.

chapters, of facts, proofs, Scriptures and testimonies. Gives results of the Payne Foundation studies, by professors from four great universities. Shows that principal themes of movies are sex, war, crime and cheap love. Gives testimonies of criminals behind the bars and girls in delinquent homes, showing that movies led to their ruin. Nineteen large printings, very popular. Price, 85c.

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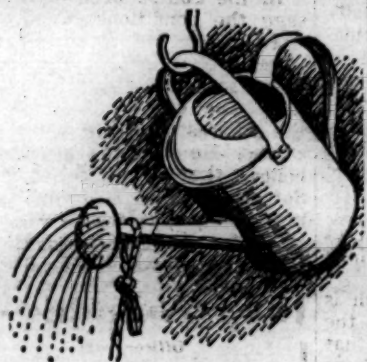
(Continued from page 3)

"Hongo," said Daudi, "and because of that her life has great contentment. Does it not say in the Book: 'Great peace have they who love thy law, and nothing shall disturb their peace?'"

He pulled a collection of papers from his pocket and said: "Bwana, will you come across to the laboratory? I want you to look at a lot of slides I have stained this morning—all of them leprous."

So the day passed as many days do in our hospital, fighting a winning battle against tropical disease, diagnosing it in the laboratory, preparing medicines for it in the dispensary, going round the wards giving injections, doses of medicine, putting on dressings. Then came two hectic hours in the operating theatre battling for lives, and then late afternoon was spent amongst the babies in the maternity wards.

The place seemed full of babies—all sizes and shapes; the whole ward resounded to the plaintive lament of the newborn. I watched African girls skilfully teaching mothercraft to people of their own tribe; African nurses as skilfully dealing with nursing routine and problems, other nurses taking the full responsibility for ushering normal infants into the world. Then at sundown I went home.



What a tremendous comfort it was to enjoy the luxury of a hot shower, even though it consisted only of two gallons of hot water in a watering-can suspended from a hook in the roof. A change of clothing, and the usual meal of athletic Tanganyikan chicken, and I sat relaxed in an armchair which had once been a packing-case, and listened to a mixture of classical music and static from the B. B. C.

I turned down the hurricane lantern and started to doze. In the native village the drums began to beat, and a chorus of throbs seemed to keep time with them. Then I heard the noise of a bicycle bell, and the sound of a brake hurriedly applied. There was a voice at the door.

"Bwana, hodi, hodi?"

"Karibu," I replied. "Nami huyu—who's that?"

From immediately in front of me came a deep voice. "Mimi, Bwana."

"Simba!" I stood up, suddenly wide awake. "Heh, you Simba, why, what's up? What's happened to Perisi, what's wrong?"

Simba looked at me and rolled his eyes. "Bwana, I ask you those questions. Behold, Perisi arrived at midday. She was well, she was in my new house. Kah, I just finished the roof in time and all is well, Bwana, there is never a house like my house in the whole of the country of Ugo. Has it not got a solid stone foundation? Are there not places for books? And behold, Bwana, there is light and air in the house. Yah . . ."

"Yes, yes," I said, "but why did you come over?"

"Bwana, I received a message brought by a small boy that you wanted me at once. That I must not even stay for food, that I must run very fast. Bwana, it so happened that Mwalimu—the teacher, was coming through the village. I told him of your message and borrowed his bike and came here, Bwana, very fast indeed."

My mind went back quickly to what Daudi had said in the morning about old Majimbi, that he had heard a rumour that she was up to mischief that boded no good for Perisi. Could it be that it was a plan to get Simba out of the way while the ways of witchcraft were given a little practice?

I put my hand on the African's

shoulder. "Simba, get the bike, come on, we'll put it in the back of the old car. We'll drive to your village as we've never driven before. I sent no message. This is the work of Majimbi and her relation, Dawa, the witch-doctor. Behold, do they not plan some evil? Have they not got you out of the way so that they may perhaps harm Perisi? Hurry and get Simson and Daudi and Sechelela. I will start up the car. This is a matter of speed."

Simba had gone before the words had left my mouth. Ten minutes later, driving at a speed that was barely safe, we careered between baobab trees, African houses and thornbush. Several Africans on safari hastily hurried out of the track of the fast-moving car. Nobody took any notice as three or four wart-hogs scrambled grunting out of the way of the Ford as we flew past. Night-birds flew up as the lights cut a pathway through the darkness. No one spoke a word. We drove without comment through the river where not long before the car had come to grief.

"Yah," said Samson, "Bwana, the car drives past the place where she had her bath."

"Heeh," I said, "and was it not a job to dry her out inside?"

"Bwana," said Simba, "drive faster; do not talk."

I could see his hands clasp and unclasp on the heavy knobbed stick he carried.

"Heh," said Sechelela, "behold, Bwana, I have fears inside me that there is trouble going on even now."

Suddenly the old car started to roar like an aeroplane.

"Heh," said Samson, "the exhaust has fallen off. Pull up, pull up, Bwana."

"No," I said, "mark the place and we'll collect it on the way back."

"Heh," said Simba, "that is the thing."

We roared on through the night. Camp-fires were to be seen on each side, and then the village appeared before us. We skidded near the side of the market-place. We went past Sulimani's *duka* where you could buy anything from spare parts to brown sugar and then up the long hill towards Simba's house. Sharply the road ended, and we leapt out and switched off the engine. In the sudden quietness came a high-pitched cry . . . eeeeh . . . the African alarm signal.

Simba was running like a hare, even before we had stopped the car.

"Bwana," he called over his shoulder, "that was not the voice of Perisi."

"Daudi," I ordered, "you come along slowly with Sechelela; I'll run with Simba."

We arrived at the house to find the door wide open and Perisi standing by it, a long-handled saucepan in her hand, and tears running down her face.

"Yah," said Simba, "what has happened?" And then to our relief we saw the tears were those of laughter and not of sorrow.

"Yah," said the girl, "behold, this last hour has been one of many things happening. Behold, I heard stealthy footsteps outside the house. I heard the noise of an axe, and I was frightened, but Bwana, on my fire . . ."

She pointed with pride to the fireplace that Simba had made her, in the very best fashion, following our own style. "Bwana, on my fire was a pot of water, the saucepan you gave me. I came quietly to the door and unlatched it." I looked with interest at the door. It had once been a cement barrel, flattened out and most carefully made . . . and, Bwana, as I unlatched it, there was one who pushed against it. He pushed with strength, Bwana, and did not expect it to give way, but it gave way, and he stumbled in, and, Bwana, as he did so, behold, I threw the hot water all over him. Kah, and he screamed, Bwana; this happened not many minutes ago."

"Heeh," said Simba, "we heard him. Where is he? Let me get my stick to him."

"Yah," said Perisi, "he disappeared through the thornbush with the speed of the *nhwiga*—the giraffe."

Again her very attractive laugh filled the room. Suddenly a peculiar look came over her face.

Simon Peter

(Continued from page 1)

The next time we get a glimpse of Peter is in the fourteenth chapter of Matthew, where the Lord called him to walk to Him on the water. Here we find Peter in doubt. He got on well enough so long as he kept his eye on Christ, but we find by the account that he turned away his eyes from the Lord and began to look at the water, and when he saw the waves and heard the boisterous wind, he began to be afraid.

Ah, my friends, that is the way it is with all of us. When we get our eye off Christ, the troubles and dangers of this life look very terrible.

Now let me call your attention to Peter's prayer on this occasion. It was a short prayer, and right to the point: "Lord, save me." It didn't begin with a long preamble, as a great many prayers do. If it had taken him as long to come to what he wanted to say as it does some people in our prayer meetings, he would have been forty feet under water before he would have reached it.

"Lord, save me." That was a good prayer, and the Lord immediately answered it.

Again, in the sixteenth chapter of Matthew we find that Christ is asking His disciples, "Whom do men say that I am?" And when they answer, "Some say, John the Baptist, and some say, Elias, and some say, one of the old prophets," he turns to Peter, and says, "Whom say ye that I am?"

Peter answered, "Thou art the Christ, the Son of the living God." So, you see, Peter was a Trinitarian. He believed in Jesus Christ as the Son of God, and made his confession accordingly.

When Jesus goes up to the mountain of transfiguration, Peter is one of the men He takes with Him. On this occasion Peter seems to have been confused in his ideas of worship, and proposes to make three tabernacles, one for Moses, and another for Elias, and another for the Son of God. But God is not pleased with this idea, so He just snatches away Moses and Elias, and leaves them Jesus only.

It seems to me there is a great deal too much minister-worship

Old Sechelela, who was beside me, said: "Bwana, you take Simba and Daudi and Samson outside. Yah, it was just as well you brought me."

We went outside. Simba's face was a picture. "Bwana," he said, "what has happened now?"

As if in answer Sechelela came out. "Bwana," she said, "if you drove over fast, you must drive back faster."

Simba picked up his wife as if she had been a child and carried her to the car. She was made comfortable once again on an old mattress, and blankets were wrapped round her, and again the headlights sought their way through the blackness of Central Tanganyika at midnight.

I changed gear to negotiate some deep, dry river beds. Sechelela braced herself, fearing a bump, then she spoke.

"Bwana, had it not been for Majimbi's doings we should not have come on this safari, and yoh!"

Nothing more needed to be said for we all understood that the safety of two lives had been assured by this rushed journey through the tropical night.

"Kumbe," said Perisi, "God uses the doings of those who fight against Him to make His plans work."

I nodded, as I noted with relief the lights of the hospital on the hill a mile away.

It was four o'clock in the morning, some three hours after we had arrived at the hospital, that I came quietly out of the maternity ward.

Simba looked up with an anxious face through his cupped hands, but spoke no word.

"My friend," I said, "you are the father of a son, perhaps the smallest child ever to be born in this hospital."

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With the Evangelists

(Continued from page 4)

who will work hard, co-operate in every possible way, and help to strengthen and build the local church."

EVANGELIST TOM C. FAIR, 3431 Southeast 36th Avenue, Portland 2, Oregon, held a two-week campaign at Faith Baptist Church of Pekin, Illinois, Henry C. Sorenson, pastor. The church was packed out night after night with 31 first-time decisions for Christ, and 81 responding for backsliding, rededication, tithing, etc.

EVANGELIST JOE MILLER, Route 1, Chambersburg, Pennsylvania, closed a two-week meeting October 2 in the Juniata Church of the Brethren, Juniata, Pennsylv-

ania. This is the third campaign Brother Miller has had in this church where Rev. Roy Myers is pastor. There was 1 public profession of faith in Christ and many good decisions among Christians. One woman in this church was saved last year during Brother Miller's revival, subscribed to *The Sword of the Lord* and through it won her husband to Christ this year. Both the lady and her husband were very active in this campaign.

EVANGELIST BOB PERSSON, Route 2, Greenville, South Carolina, held a revival in the First Baptist Church of Elkview, West Virginia, recently. There were 3 first-time decisions for Christ, 2 for full-time service, plus many decisions among Christians.

Brother Persson is a good sound evangelist, fights sin and is a good soul winner. He has some time available for the first part of 1961 for pastors interested.

and church-worship in the present day. What we want is the worship of Jesus only.

In the twenty-sixth chapter of Matthew we find an account of Peter's fall. He became, self-confident and proud, and the Lord couldn't use him any more till he had been humbled.

I want you to notice the fact that some of the greatest characters in the Bible failed at that point in their character where they seemed to be the strongest. Peter had said, "I will never be offended because of thee"; but Christ, who could see the future as well as the present, said, "This night, before the cock crow, thou shalt deny me thrice." Here was the beginning of Peter's downfall. He was too self-confident. The Christian who begins to boast is on the very brink of destruction.

But, in spite of the words of Christ, Peter did not take warning. "What! I deny the Lord? Impossible! Though all should deny thee, yet will not I."

It is not very long before we find Peter guilty of disobedience. When Christ took him with Him into the Garden of Gethsemane He told him to watch and pray; but instead of that Peter fell asleep. Some people say this sleep was supernatural, but that is all nonsense. There are plenty of sleepy Christians and sleepy churches to be found in all ages of the world; and wherever a church goes to sleep something always goes wrong. It is the sleepy church members who go to the theater and to the ballroom, and in that condition they are always an easy prey for the Devil. You never find card-playing, tobacco-chewing, horse-racing, dancing Christians but that they are half asleep already. Those who expect to follow Christ must keep awake.

The next downward step of Peter was when the crowd came out to arrest his Master and he drew his sword and cut off the ear of the high priest's servant. That wasn't the way to confess his Lord. If Jesus Christ was indeed the Son of God, as he had professed to believe Him, He needed no help from Peter's sword. We find that Christ rebuked him, and told him to put up his sword again into its place, and afterward He replaced the servant's ear and made it as good as ever. Perhaps Peter was mortified at this. At any rate, he seems to have gone down very rapidly from this point to the time—a few hours later—when we find him denying his Master.

Poor Peter! This man who is so strong and zealous; who is going to stand by the Lord when

everybody else forsakes him; this man who slashes about with his sword in order to defend Him—is frightened almost out of his wits by a servant girl!

Peter is now guilty of lying. He has told one lie, and that always needs a hundred to keep it up. Again and again he declares that he doesn't know the Saviour, and the last time he adds the terrible sins of cursing and swearing.

"Thy speech bewrayeth thee," said one of those who recognized Peter as one of Christ's disciples.

It is a good thing for us to be known as Christians by our speech. I suppose Peter's speech was simply a dialect spoken by the people among whom he lived. Perhaps the dialect of Galilee was different from that of Judea, and so the servants in the hall of the highpriest knew him for one of Christ's disciples, because he spoke in the Galilean dialect. There is a lesson for us here: if by any sign in our words people can know that we are the disciples of the Lord Jesus, it is nothing for us to be ashamed of, and it is something that is very helpful to the world.

But, in spite of his wicked denial, Christ did not cast him off. He just gave him one look, and that won him back forever. Oh! how ready the Saviour is to forgive those who wander away from Him if they will only come back as Peter did. I suppose Peter would have been altogether heartbroken, and so ashamed of himself that he never would have ventured to appear among the disciples again, if it hadn't been for that token of Christ's continued love.

We read in the account of the resurrection that Jesus sent a special message to Peter, "Go and tell my disciples, and Peter." Don't leave out Peter, though he was one who denied Me. But when He appeared unto them at the Sea of Galilee, He reminded Peter of the boast he had made, and said unto him, "Simon, son of Jonas, lovest thou me more than these?"

Peter was the only man who had boasted that he was better than his brethren, and he was the only man, except Judas, who denied his Lord. And now, instead of repeating that boastful speech, "Though all should forsake thee, yet will not I," he does not venture to compare himself anymore with his brethren, but modestly answers: "Yea, Lord, thou knowest that I love thee."

Peter has learned a lesson of humility, and now, though not before, Christ can make him His chief apostle.

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Salvation

(Continued from page 1)

Salvation. Now I believe in separation from the things of the world. The Bible is clear that we are to "come out from among them, and be ye separate, saith the Lord . . . and I will receive you." However, a negative separation is no more than what the Pharisees possessed. No man or institution is more separated and isolated than the Roman Catholic priest. He is not even permitted to marry. He is isolated but without salvation.

Sixth, salvation is not a DENOMINATION. Salvation is greater than denominational boundaries. The fact that one is a Baptist, Methodist, Pentecostal or Roman Catholic does not mean, within itself, that he is saved. Many Baptists will not make it to Heaven.

For a man to depend upon church membership to get him to Heaven is to build upon sinking sand. It is to trust in an insecure foundation. It is to be lost. Salvation does not come from churches; salvation is of the Lord.

What Salvation Is

We have noticed six things which are not salvation. These things, though good and noble in their places, are not means of eternal life. Now, note with me the positive side of the question I have submitted. What is salvation? I would say three things in answering this question from the positive angle.

First, salvation is a CHANGE OF MIND. The Bible calls this repentance. This change of mind is the very first essential step to the gift of God. Man must change his mind about God; about the Bible; about Hell and eternity; about himself.

Often I speak to folk about their soul's salvation and they answer, "I am not so bad." Or they say, "I have done no one any harm." Such persons are not candidates for salvation. As long as a man goes about "to establish his own righteousness," he will never submit himself to the "righteousness of God which is by faith." Salvation is given only when man will "confess up" to the fact that he is a guilty rebel against God and that without grace he will go to Hell and he ought to go to Hell.

The publican in the Scripture from which I use the text for this message had this "change of mind." As you read the story beginning with verse 1 in Chapter 19, you can feel this change. The change is so great that he promises not only to stop getting tax money by oppression but to restore four-fold all he had wrongly taken from anyone. It is well to imagine that for the following weeks Zacchaeus spent much time hunting up folk from whom he had wrongly taken money. There was a change of mind in this experience.

Second, salvation should involve a CONVERTING OF WALK. In II Corinthians 5:17 we read, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And again in I John 2:15 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." A converting of walk should follow salvation and should be an evidence of the experience. We know that an honest change of mind and heart about sin should result in an earnest effort to live differently.

The testimony of the church is hindered today by a host of members who yet walk in the "world." There is no clear cut change in their lives. Someone has said, "The church has become worldly and the world has become churchy." The clear line of demarcation between the righteous things of God and the unholiness of the world has been and is being removed. This I say to the shame of the church and to compromising preachers. So preachers should preach repentance when they preach faith, and teach Christians to prove their faith by their works.

God demands a separated walk of His children.

Third, salvation is a COMMITMENT OF FAITH, a committal of faith in Jesus Christ as God's

Lamb and our personal Saviour.

A committal of faith in Jesus, not the church. A committal of faith in the Lamb slain, not ordinances. A committal of faith in God's clear commands concerning the work of Jesus for us upon the cross, not the law. A committal of faith in the work of Jesus for us, not in good works. In Hebrews 11:6 we read, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In whom do you trust? Upon whom do you lean? To whom do you look for salvation? If the answer to these questions is Jesus then you are building upon the right foundation. If not, you build upon sinking sand. Your spiritual house will not stand the tests.

Not only must this committal of faith be in the right person, Jesus, but it must be also by the right person—YOURSELF. Your mother or father cannot believe for you. Your pastor or priest cannot trust Jesus for you. This is the most personal relationship you have ever faced.

This saving faith is the result of the moving of the Holy Spirit upon your heart with His wooing and drawing power. It is the result of your having come to the end of your ways, and then casting yourself upon the mercy and grace of God in Jesus Christ.

This saving faith is the personal gift of God to personal and individual sinners. God deals with sinners personally and individually.

Why Ought Men Have Salvation?

Notice with me, now, the second great question about salvation—WHY SALVATION? Why ought a man be saved? I am sure I could give many reasons why every man ought to be saved. In this message, I want only to mention three things.

First, a man ought to be saved because of THE INCREASING POWER OF SIN. Sin is a growing cancer. Sin is never stagnant or passive. Sin always increases and envelops. Day by day sinners become more and more enslaved to the power of sin in their lives.

Many are the drunks who would give their right arm if they could break the drink habit. Many are the fornicators who would give all they possess if they could break away from the lust habit. They are trapped. They are fallen to the snares of the Devil and many are hopelessly ensnared. Drunkards begin with their cocktails and social drinking. Gamblers begin with an "innocent card game." Adulters begin with necking parties. Day by day and sin by sin its power increases upon the sinner until he is a slave to sin's voice.

Second, a man ought to be saved because of THE PRESENT INFLUENCE OF SIN. Sin has trapped many victims in the past; but sin is influencing new sinners in the present. "Am I my brother's keeper" was never more true than relative to the influence of sin.

It would be a blessing if some people could die and go on to Hell. This seems a hard statement. How could it be a blessing for any person to go to Hell? Yes, it is always sad to see sinners go to Hell. However, would it not be better for some to go on to Hell now than to live an average life's span only to carry children to Hell with them? Think of the number of children who have followed their parents to Hell.

I can think of no better illustration of this than the sad story of Achan and his family as recorded in Joshua 7. Here is a father who sinned and did an "accursed thing." He so involved his family until when judgment was directed, his entire family was slain with him. Achan so influenced his wife and children until they entered into this sin with him. Though it was Achan who conceived and carried out the original sin; yet, when the sin was finished his entire family was involved. The whole family was placed under judgment.

Every man and woman would be wise to search out their hearts lest they sin themselves and influence others to sin with them.

Third, a man ought to be saved because of THE IMPENDING

PENALTY OF SIN. The Bible has pronounced the penalty upon sin: Sin and sinners are day by day marching to that hour when in wrath God shall visit the penalty of sin upon the transgressor. We read in Romans 6:23, "For the wages of sin is death." In Galatians 6:7, 8 we read, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

The penalty of sin is set. The penalty of sin is sure. The penalty of sin cannot be revoked.

Achan and his family, in the scripture I have already mentioned, are an example. Achan sinned; he paid for his sin. Achan disobeyed; judgment struck. Achan coveted; penalty crowded in upon him.

The penalty of sin is so sure until only the work of Jesus on the cross in our place and in our stead can change the verdict. Even then, the verdict is not changed except as to the one who is to pay the penalty. Jesus suffered our judgment in His body. He received the penalty that should have been visited upon me. The only way out for you or any other sinner is through the substitutionary work of Christ on the cross. Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In I Peter 3:18 we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

When Seek Salvation?

This brings me to a third question relative to salvation. I want to consider with you—SALVATION WHEN? When can a sinner be saved? Three things I submit in answering this question.

First, a sinner can be saved WHEN THE CASE IS CLEAR. What case? The case God has brought against every lost sinner in the world. The case that he is guilty as a rebel and a lost, Hell-bound and Hell-deserving sinner.

Sinners cannot be saved as long as they seek to justify themselves, or as long as they depend upon their self-righteousness.

Romans 3:23 declares, "For all have sinned, and come short of the glory of God." This is much more than just the theology of a

test of Scripture; it is the solemn declaration of a Holy God as to the true state of every sinner upon the earth.

The case is made clear by the preaching of the Word of God. The Word, like a sharp, "two-edged" sword, cuts deep into the heart of the hearer. Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." This verse places great importance upon the preaching of the Gospel. It is God's plan in the redemption of sinners. It is God's method of plowing up the fallow ground.

The case is made clear, also, by the work of the Holy Spirit in conviction. The Holy Spirit pleases to use the preaching of the Word, and with the Word and by His power He brings the sinner to see himself as lost and without God. The preaching of the Word, as important as this task is, is of no greater importance and of no greater necessity than the convicting Spirit moving upon the sinner's heart and mind.

The preaching of the Gospel and the work of the Spirit are God's great team in "bringing many sons unto glory" (Heb. 2:10).

Have we not all witnessed to sinners who immediately commenced telling us how "good" they are? In their thinking, they are not lost or bad at all. Some are so very self-righteous that they resent your witnessing to them. Such people are not candidates for the gift of God.

The case must be clear.

Second, a sinner can be saved when the CALL IS CLEAR. To think of salvation without a clear moving of the Holy Spirit is a misnomer. In Acts 16:14 we have a perfect example of the work of the Spirit in calling the sinner to faith. We read, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Again, the Ethiopian eunuch is an example of the call of the Spirit. In Acts 8, we are told that the Spirit called Philip away from his work to go to Gaza, a desert place, to lead one sinner, whom the Lord has invited, to salvation. Philip obeyed, and the sinner was ready. The Spirit had already done His work in preparing the eunuch's heart for the reception of the seed which Philip was to plant.

So must this call be true if men are to know Jesus.

Third, the sinner can be saved when the CONDITIONS ARE CLEAR. The truth of this point is set forth in Romans 10:13-15. We read, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

May I use the Ethiopian eunuch again as an example of this truth. Here in Acts 8, we have a man who so sought after God that he spent some time in Jerusalem in the act of worshiping God. He was a man like Cornelius in whom God's Spirit had placed a hunger and thirst after God. Even so, he leaves Jerusalem yet a lost man. His mind has not been illuminated by the grace of God. As he makes his way homeward, he reads from the Prophet Isaiah, Chapter 53.

His mind, being darkened, cannot understand of whom Isaiah speaks. It is then the Spirit has Evangelist Philip right on hand to preach the message of Jesus, the Lamb, to the lost Ethiopian. In verse 35 we read, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

In the course of Philip's message the conditions of salvation were clearly set forth. So clear were the conditions that when Philip asked for a testimony of his faith, the eunuch spoke one of the greatest testimonies ever recorded. He said in verse 37, "I believe that Jesus Christ is the Son of God." No theologian could improve on this testimony. It was

(Continued on page 8)

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Baptists and Soul Liberty

The Conservative Baptist Bulletin calls our attention to the following article of interest, not only to Baptists but to all:

The "New Testament Baptist," published monthly by the Mountain States Schools of Alderson, West Virginia, and edited by Dr. Chester E. Tulga, had this front-page article in its July 1960 issue by Nile Fisher of Ohio on "What is Soul Liberty?"

The doctrine of soul liberty is the Baptist Distinctive. It lies behind all the distinctive beliefs of historic Baptists and demands them. It is a doctrine misunderstood, maligned and misrepresented. What is soul liberty? The answer to that question should be clearly impressed upon the mind of every Baptist.

I. The Doctrine Defined

Every man living has as much inherent right to have dealings with God through Jesus Christ as every other man. There is no man living who has the right to put himself between the soul of another man and God, and say, "Unless you pass through my hands and have dealings with me, you cannot have dealings with God."

This doctrine is revealed in two relationships: *The relationship of the divine and human through creation.* What is the divine distinctive? It is this: that God possesses personality. The distinctive of personality is consciousness. The distinctive of consciousness is self-direction—the power of choice. What is the human distinctive? It is the same, as the divine, for man was made in the image of God. Man is a personality. The distinctive of personality is consciousness. The distinctive of consciousness is self-direction—the power of choice. God, with sovereign power of choice, elects to have dealings with men whom He has endowed with the power of choice. In these dealings, the power of choice in both parties is safeguarded, and it becomes a crime against God and man to tamper in this area.

The relationship of the divine and human through grace. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6). God has given His Son as the sufficient mediator. He has given the Bible as the sufficient revelation. And He has given the Holy Spirit as the sufficient agent to bring men to God through Christ on the basis of the revealed Word of God. The Great Commission provides for human agency in carrying the message to men, but the human agent must not put himself, his religion, or his manipulations between the soul of another man and God. That is soul liberty. It is the most distinctive thing known to mankind.

II. The Doctrine Opposed

It follows as surely as night follows day that Satan should oppose this doctrine. Central to all satanic warfare against the true religion of Christ is the endeavor to destroy the distinctive of soul liberty. This opposition has fol-

Salvation

(Continued from page 7)

so great and it so satisfied Philip that he stopped the chariot at a body of water and "they went down both into the water, both Philip and the eunuch; and he baptized him."

This makes the task of preaching all the more important. Many will not believe "our report"; yet we must constantly proclaim the way for those, like the eunuch, who are seeking after God.

How to Get Salvation

I come now to the fourth and final thing I want to consider about salvation—SALVATION HOW? I count Romans 3:25-27 one of the best Bible answers to the way of salvation. In these verses God says, "Whom God hath

lowed five lines:

1. *The attaching of magical powers to ceremonies and ordinances.* The idea was at work at the close of the first century, when it was taught by some that water was a worthy vehicle of God in producing life and sanctifying. Thus a man stepped between the soul of the sinner and God and said, in effect, "Unless I baptize you, you cannot have dealings with God—you cannot be saved." There is no soul liberty here.

2. *Infant baptism.* This came as a matter of course. If a soul cannot be saved without baptism, then infants who died without it will be lost. To resolve the dilemma, infant baptism was instituted. There is no soul liberty where a man steps between the infant's soul and God, and without its knowledge or consent, pretends to baptize that little one into the kingdom of God.

3. *Attaching binding powers to men and offices.* Orders were established in the ministry. Power became localized and hierarchies grew up. If one man has as much inherent right to deal with God as another, one group has as much right as another, without control or interference. Soul liberty is lost where hierarchy reigns.

4. *The union of church and state.* It began with Constantine and soon spread over all Europe. The most hideous and monstrous thing ever foisted upon mankind is the control of religion by the state. Under such a system, non-conformists are either penalized or punished. Soul liberty cannot exist in such a climate.

III. The Doctrine Defended

There is a trail of blood through the ages by the people who would not surrender this great doctrine. There was a pilgrim church in every age that insisted upon this truth. The record of the Paulicians, Albigenses, Waldenses, and a host of other groups prior to the Reformation, the Anabaptists during the Reformation, and the Baptists since the Reformation, is a record of suffering, privation, and often death to defend and preserve soul liberty. It is a thrilling account of a heroic people that gave us our present heritage. It is little appreciated that the American conception of liberty grew out of the defense of this doctrine by early Baptists in this country, often under pain of severe persecution.

IV. The Doctrine Threatened

"For we wrestle not against flesh and blood, but against prin-

set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."

Notice in particular the expression "the law of faith." Here is the way of salvation. Faith is the work of Jesus, "Whom God hath set forth to be a propitiation through faith in his blood."

When sinners come to receive the work of Jesus in their place and in their stead, they are saved. My prayer for you is that the Spirit may open your heart and lead you to Jesus, the Lamb, who gave His blood for your sins.

"Not I, But Christ"

Mr. D. L. Moody told us in Chicago about a wife who was very anxious about her husband. She came to him and said: "I wish you would talk to my husband."

"Why not speak to him yourself?" replied Mr. Moody. "A talk from you would do a great deal more good than a talk from me."

"But I have talked and talked to him, and it does no good."

Then Mr. Moody elicited from her, in his instinctive way, the cause of it. She confessed that that very day she had been preaching at him for an hour about forgetting to wipe his dirty boots at the door. He had come in jaded and weary, and the wifely lecture, while she kept pointing out the mud-stains he had left on her carpet, had made him blazing angry, and he had point-blank refused to come to the meeting to which she had invited him.

When the poor lady had rehearsed her story, the evangelist said: "Now, excuse me while I point out to you faithfully where you have failed. Speaking like that to your husband is all bad-temper and nothing else. Likely you go drilling your servants, too, around the house and making all uncomfortable."

The lady paused and pondered, as if a new thought had struck her, and the preacher's words, like steel on flint, had struck a sudden light, and then remarked: "I do believe you are right."

Next day was a very muddy one. The sidewalk all of a mess, and there had been some things going wrong in the house, too. When her husband came home, if ever there was excuse for scolding him, the wife had it that day. When he came in she went up to him and said: "Now, be sure you scrape your big dirty boots." No, she didn't! She said: "My dear husband, I see I have been nagging you all along about trifles. I have been bad-tempered; but oh, forgive me."

You might have knocked that astonished husband over with a straw when he heard what his wife said, and tears came into his eyes at this unusual greeting. He looked at his muddy feet, and then at her, and bent and kissed her, and said: "No, wifie, you have not been bad-tempered; and it has been wrong for me to forget your clean little house, and you have not nagged me at all, nor lectured me more than I deserved."

They had their arms around one another by this time, and he gently

cialities, against powers . . ." (Eph. 6:12) . . . "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" . . . (I Pet. 5:8). The battle is still being waged around soul liberty. Let none think the victory is complete and the warfare finished. *Catholicism*, with its authority in the church, threatens the doctrine. The Roman system is a denial of soul liberty on every front. The advance of the Roman Catholic Church marks the growing threat of the distinctive.

A growing liberal Protestantism, with its authority in modern scholarship, the ecumenical experiment, and the common experience of religion, is a threat to the doctrine. Soul liberty fades when the people must approach God through "the settled results of scholarship." When men and churches are asked to come together where the distinctive cannot be distinctive lest it offend some of the brethren, soul liberty is but a myth.

An ecclesiastical denominationalism, with its authority in denominational boards, is a threat to the doctrine. When a Baptist denominational octopus reaches its tentacles of authority into the life of a local church and threatens (either psychologically or actually) the absolute sovereignty of that church, the doctrine has degenerated to the state of dead orthodoxy.

Today, as never before, when little moral and spiritual midgets are expected to bow to the giants of religious conformity, we need a return to the rugged individualism of our Baptist forefathers. Once again we need to raise the standards of our great distinctive, willing to defend and propagate it at all costs.

continued: "I think I'll go with you to the meeting tonight." And he did! That night the wife had saved her husband, for he accepted the Saviour, and received forgiveness of sins and the salvation of his soul.

REV. JOHN ROBERTSON, LL.D.

Last Chance!

(Continued from page 1)

magazine of great preaching. It contains each week a women's column, "Kids Korner" for children, a Bible crossword puzzle, and Robert L. Sumner's "Incidents and Illustrations." Then there are the "Answers to Bible Questions," and reports on revival. The more than one hundred sermons in a year's issues of THE SWORD OF THE LORD would cost over \$30 if they were available in bound volumes. The fifty-two crossword puzzles cost \$1.20 in booklet form. So, it is obvious that a year's subscription at only \$3.00 is in itself a real bargain.

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Kennedy for President?

In just a few days America will be electing a new President. Nearly all of the out-and-out fundamental magazines across the country have spoken out editorially that America should not elect a Roman Catholic President. I believe in nearly every case, the editors of these good magazines have not allowed religious prejudice to bias their opinions about

First Peter 3:1, 2:—"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear."

the matter. However, all have seen the danger of electing a man to our nation's highest office who has obligations to the Catholic Church with headquarters in Rome. The Roman Catholic Church is officially against the American tradition of the separation of the church and state. Though the Roman Catholic Church is willing to enjoy the religious freedom available in a democracy such as America, yet when the Roman Catholic Church gets in the majority, that same religious freedom is not granted to other religious groups.

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Father, Mother, Home, Heaven

(Continued from page 1)

Christian home with a husband who is not saved. And they have found out, with bitter heartache through the years, that it is almost impossible to have more than an outward semblance of a Christian home when the husband and father is not himself a very active leader in that home.

It was not Mrs. Joshua who said, "I'll serve the Lord and see that the old man serves the Lord. You watch me make him hop." But Joshua said, "I'll see to this. As for me and my house, we will serve the Lord."

I say, "Wait a minute, Joshua. You are an old man past eighty. You have boys who are grandfathers. Are you going to take responsibility for all your boys, your sons and sons-in-law, the grandchildren, and maybe some great-grandchildren, and all the servants?"

Joshua answers, "Mind your business, John, and I will mind mine. You see after your family, and I will see after mine. As for me and my house, we will serve the Lord."

The first message about a Christian family has to be to men. God depends on men to lead church, state and home. God intends you men to say, "By God's grace I will see that my home is a Christian home." How blessed it is when a woman does not have to struggle along alone and carry on slender shoulders the weight that was never meant for her. How blessed when God's man takes the place God has for him and makes the home a little picture of Heaven. How sweet home is when God is in it!

Many times when I have preached on the home in great city-wide campaigns, and I have asked the people to sing "Home Sweet Home," they did not know the words. These days the family is scattered. We don't get the whole family together. If they are not eating downtown where they work, they are eating out in night clubs or restaurants or picnic grounds or somewhere else. Since I am away so much, perhaps my home seems dearer to me and stirs my affections more. I am a stranger and a wanderer on the earth. I am an evangelist, and everybody knows that an evangelist is nobody. He is kind of a racketeer, "just out for the money"—you have heard that. An evangelist does not do much Bible preaching; he just strings some deathbed tales together and tear-jerkers, etc., and rakes in a few children and all the shekels he can, and leaves town tomorrow. And if some drunkard is saved, he won't last two weeks, because the preacher was just an evangelist.

You have heard about evangelists, haven't you? Well, I am just an evangelist—no money laid by, no estate, nobody much to take my part. When I come to a new place, everybody looks at me like a calf looking at a new gate and says, "I'll bet he has some twist to that." By the time I am there two or three weeks and God begins to move and drunkards are converted and made sober, and harlots made pure, and infidels made into saints of God, people begin to say, "We need you. Stay longer."

But I have to bid them good-by and many I never see again. It is always good-by for me. I will be glad when it is not always good-by, but "hello"—hello permanently. How sweet it is to get home for some time!

So I know about a home a little more perhaps, and my heart is more stirred with the thought of it. You who are at home so much may be tired of it, and wish you could eat out in big hotels like some other people, and travel on planes, etc. But how sweet it is when we remember that home is a little picture of Heaven, and the relation of husband and wife is a picture of the relation of Christ and His Church. And the relation of little children to their father is like the relation of Christians to their Heavenly Father. So home ought to be very sweet.

But you have to start with a man.

Man Is in the Image of God and of Christ

You men, sit up straight. Put

your feet flat on the floor. You are somebody, not just a forked stick with pants on. You are somebody. Man is made in the image of God. You say, "But I think everybody is—men, women and children." Yes, in a general sense. But men are made in the image of God in a very particular sense. First Corinthians 11:7 says man ought to cut his hair, ought not to pray with his head covered, forasmuch as he is made in the image of God. Women are the image and glory of the man, but the man is made in the image of God, the Scripture says. So a man represents God.

In the first place, no man ought ever to marry unless he says, "I must remember that husbands are to love their wives as Christ loved the Church and gave Himself for it. I am to require of my wife that she obey me as if I were the Lord." That is very serious. So a man better say, "I am somebody. God help me to walk straight. I have a responsibility. I picture Jesus Christ to my wife."

Now some woman may say, "My husband isn't like Jesus." I know, but you married him and God is going to hold you to account. "Wives, be in subjection to your husbands as unto the Lord," the Scripture says. A man in the home is a picture of God the Father. Little children come along and have hero worship. I thank God for something wonderful that was built into my character by my old southern father, and for the hero worship I had for him. My dad was the smartest man in the world, I thought. After I was grown, and was a football tackle, and a broncobuster, and was in the United States Army, and all that, my dad could handle me. The truth is, he had a bluff on me. That is all. My dad was somebody, a real man. And I believed in my dad with that hero worship that is proper and natural for little children toward their father.

Jesus said when you pray say, "Our Father which art in Heaven." The best picture little children ever have of God is their own father, if he be a godly man. Oh, men, you had better watch! God intended for you to take that responsibility.

I wanted my first baby to be a boy, then grow up to be a quarterback at Baylor University, then a preacher, an evangelist. So I ordered a boy! But they were all out of boys and sent me a girl! Then I ordered another boy, but they were still out of boys and sent me another girl! I kept on ordering boys until I had a house full of girls. I used to be partial to boys, but I know when I am licked! I am now partial to girls! When the first baby was born, I sent telegrams to all the kinfolk. When the other girls were born, I sent a post card when I got around to it!

But when the first baby was born I thought, "That beautiful little thing!" You will forgive me—I still think so. There never was a baby as pretty. When they laid that little 6½ pounds baby in my arms, suddenly I think I became a grown man. I began to feel, "O God, a little body to feed and clothe!" I guess if I had known what I know now—all the nylon stockings, all the piano lessons, all the college tuition, all the church weddings—I would have fainted instead! But I said, "A little body to feed and clothe! A little mind to train for God and Heaven, and an immortal soul for Heaven or Hell!" I thought, "O God, help me to walk straight!" I think I got to be a grown man the day they put that baby girl in my arms.

Listen, a man is somebody! You are not going to have a Christian home until some man says, "By God's grace, I will say like Joshua, 'I will serve the Lord and I will lead my family for God.'" If it is right for Joshua, it is right for John Rice. If it is right for Joshua, it is right for Dr. Robert G. Lee. If it is right for Joshua, it is right for Jack Hyles, and right for the rest of you. Every man here ought to say, "By God's grace I will live for Jesus and take my family along with me." Thank God, you do not have to leave your family behind.

Man Is to Set the Moral Example for the Family

That means the man should set the example in the home. Now there is a dirty lie the Devil started and some people pass it along. Sometime ago I heard a preacher say, "There never was a man in the world good enough to marry a nice, clean, decent, Christian girl." What a silly statement! Lots of men are just as clean in their thoughts, in their lives, in their conscience, as devoted in their prayer life as any women. And they ought to be.

People say, "Well, a woman must walk straight. But a man is a man, and you expect him to curse a little, and drink a little, and commit some small sins. Of course you wouldn't want a woman to."

God has one standard, and you sorry, good-for-nothing, you alibing, excuse-making, dirty sinners who blame your sins on nature—listen, if you do not walk straight, you are not fit to marry a decent girl. Any man who does not say to his wife, "Come on, live just as good as I do and you will be fine"; any man who does not say to his own little girls, "Come on, you live as clean as I do. You pray as I do. You try to serve God. You talk as decently and as clean as I do and you will be all right";—if a man does not set that kind of standard, he is not a good Christian and not a good husband or father. God intended the man to set the pattern in the home.

"Well, Brother Rice, I sure hate to see a woman smoke." So do I. It is bad. Like my friend Sam Morris said, "How would you like every time you kissed your wife to smell a camel?" Well, that is pretty bad. There sure would be hell to pay in my house if I found my wife or one of my girls smoking.

I sat down in a little restaurant, a lunch counter, in Wheaton one time, and ordered a glass of milk and a sandwich. A lady (well, a woman at least) sat down on a stool beside me, opened her purse, took out a package of cigarettes, shook one out, tapped the end of it, and put it in her mouth, then lit it and blew the smoke in my face. I got up and moved, for I didn't want anybody to think that hussy belonged to me. I think it is pretty bad for a woman to smoke cigarettes. The fact is, it is nearly as bad as for a man, but not quite, for a man is the head of the wife, and the man is made in the image and glory of God. And God intends a man to set the pattern.

Which is worse—for us to have in the White House (like we did have with Harry Truman, a "good" Southern Baptist) a bourbon-drinking, cursing, Hell-raising, slandering, socialist President, or some poor guy down here on a creek, a colored man or poor white trash who drinks bootleg stuff? Which is morally the worse—the man in the White House, trusted and honored and before the world as an example; or this poor fellow down here? The fellow with the biggest opportunity and the greatest responsibilities is most accountable. Is that right? Yes, sir.

Which is worse—for the teacher, whom everyone respects, to go wrong, or some immature young pupil? It is worse for the teacher than for the pupil. Which is worse then—the father or the child? If the father goes wrong, that is worse. Which is worse—the husband or the wife? If the husband goes wrong morally, that is worse. He takes his family with him.

I was raised in the aristocratic South. My grandfather was captain in the Confederate Army, and I tell you, we thought the Rices were somebody. Dad used to remind us, "Boys, no Rice was ever arrested. None of our family ever

spent a night in jail." When one of us would ride off out in that rough West Texas country, Dad would say, "Son, remember whose boy you are."

I grew up in the South where we respected women. No woman in our family hitched up her own horse to the buggy. They had fine horses to ride, but some man saddled them. None of the women folk of our family went into the field to chop cotton. The men worked like slaves, but not the women. We honored them.

They used to say, "The women will uphold the standards of the race." You thought so. They won't do it. The women are going like the men. And if the men curse, the women are going to curse. If the men drink, the women are going to drink. That is sad, but you had as well face it. It is a silly, foolish, devilish idea that a man can live in sin, yet his family stay fine. What we need to realize is that the women are going to follow the men, and the children are going to follow the women and the men.

God's plan is for man to lead the way in his home.

Men in the Home Are to Lead Spiritually

Spiritually then, the man ought to lead in spiritual matters. That's God's plan. Some man says, "My wife has time to read the Bible, I don't. I've got to make a living."

Do you know what the Bible requires on this matter in I Corinthians 14:34,35? If any of you women should have a question, just keep quiet; don't disturb the service. Wait until you get home and ask your own husband that Bible question. Of course, it is good for a woman to have the help of pastors and others, but that Scripture requires that every man should be a good Bible student and should be able to inform and teach and help his own family in the Word of God, the Bible. A man is to be the spiritual leader of the home.

"Well, I don't like it," you say. Like it or lump it, you will meet God on that basis. That is God's plan.

How We Caught the Infidel Husband

Years ago I was in revival campaign at Duke, Oklahoma. The Baptist church and the Methodist church got together and we put up a big tabernacle. It was mid-winter, and we made the tabernacle bigger than would hold the whole population of the town. They came from all over the county. People said, "When Harry Sadler shows used to come here, he didn't put up a tent this big. You can't fill this."

I said, "Watch and see." Since it was mid-winter, we put in four big furnaces to heat it. How the crowds came! And hundreds were saved.

One night a fellow came with his wife and sat down near the back. That night I waded in on worldly church members—you can't tell the difference, they stink like the Devil's crowd, go to the same lewd picture shows, take the same bloody, ungodly oaths—he liked that; I was picking on the crowd he liked to pick on himself.

So the next night he came back and sat halfway down toward the front. That night I was preaching to bring revival, a moral revolution, and house cleaning—still preaching to Christians. You will not have much revival if you do not have a house cleaning. If you do not reach the people of God, you won't reach the world.

He liked it so well the second night that the third night he came back and sat on the second seat. I was not plagued with a microphone then, and I didn't have too many inhibitions, so I jumped off the platform and on

the front seat down there and was preaching away that night on the Christian home: "Any man who leaves it on the slender shoulders of his wife to carry the burdens of the home, to have thanks at the table, to have family altar, to get the children to Sunday School, to whip the children and make them mind, and turn them out in decent citizenship—any man who leaves all that on his wife is not fit to have a home. He is a slacker, a shirker, a quitter."

I looked down at this fellow looking up to me and his mouth was wide open. He was dressed up; his hair was slicked down, his face was ruddy. I thought, "Here is a good Baptist deacon or Methodist steward, so I will prove it by him." So I said, "Isn't that so, brother?"

He turned a little redder than usual. I said again, "Any man who leaves it on the slender shoulders of his wife to carry the burdens of the home and to have thanks at the table and family worship, and take the children to Sunday School, and to whip them and make them mind, and turn them out to be good Christians and good citizens—any man who leaves that to his wife is a slacker, a shirker, a quitter, and not fit to have a good home. Isn't that so?" I said, "Come on, isn't that so?"

He said, "I guess so."

I said, "You don't guess anything about it. You know that is so."

He said, "Yes, I know that is so."

I went on preaching. After the service the Methodist preacher came to me wringing his hands (I hope the Lord will forgive me for all the pastors I have scared out of ten years' growth!). "Oh, Brother Rice, why did you do it?"

"Why did I do what?"

"That old infidel—he came three times. That is the first time in twenty years he has ever heard any preacher more than once. So what do you do? You get him down in the second seat, stand right in front of him, put your finger under his nose and call him a slacker and a shirker and a quitter and tell him he is not fit to have a family. Oh, he will never come back!"

I said, "An infidel? I thought he was a Baptist deacon or a Methodist steward."

"Why, no. He runs down the churches and slanders God and deceives young people, and all that kind of business. He came and there might have been some chance, but he is gone and will never come back."

"Well," I said, maybe he won't come back, but he will know one thing: he heard one preacher, a prophet of God, and he got both barrels of the shot gun at one

(Continued on page 10)

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Father, Mother, Home, Heaven

(Continued from page 9)

time. Besides that, I had him where the wool was short and made him admit in public that it was so. So if I never see him, then I have cleared my soul."

But the next night he came again with his little timid wife. He didn't escort her down the aisle with southern courtesy; I saw him come through the door and he got his wife by the wrist and they marched down to the second seat, as if to say, "Okay, so what? If anybody doesn't like

it, speak up. I don't care. I am going to come and hear it anyhow." It was just an antagonistic attitude, but the point was, he had to hear the rest of it.

I preached some message to sinners that Saturday night. I poured out my soul, then gave the invitation. I got down on the front seat and said, "Who here will come tonight and say, 'I am a sinner, I here and now turn my back on sin, I put my trust in Jesus Christ, I take Him as my

Saviour and claim him.' Will you come?" While they were singing I leaned over and whispered to this man: "Say, you didn't hold your hand that you were a Christian." I didn't say, "You infidel, I caught up with you." I said, "You didn't hold your hand that you were a Christian."

He said, "Me a Christian? Good night, no! I am not a Christian."

"Well," I said, "Look here, your hair is getting gray. You don't have much time to flirt with God. You are going to be in Heaven or Hell pretty soon. You had better make up your mind." I whispered to him and he whispered back as the crowd went on singing.

He said, "Preacher, listen. If I thought God would take a dirty old crook like me, I would come in a minute."

I said, "Here, let me show you what He said. 'Him that cometh to me I will in no wise cast out.'"

He said, "Well, if I thought He would take me . . ."

I said, "Shut up! Don't say if when God said He would do it. If God said He would take you, He will take you. Do you want Him?"

He said, "Yes."

"Then will you say, 'Jesus died for me. I am an old sinner. I will trust Him?'"

"Will you take my hand on it?"

He gripped my hand, a big old blacksmith type of fellow, and I said, "Do you trust Him?"

"Yes, sir."

"Do you mean it for good and forever?"

"Yes, sir."

"Okay. What about telling these people publicly?"

He said to me, "Brother Rice, listen. For twenty years my wife here beside me has been going to the First Christian Church by herself. Every Sunday morning she gets up and tries to get some of our big family of boys to go with her, but they usually won't do it. I get the Sunday paper and sit around in my stocking feet, and talk about the churches and the preachers and ask about this thing, this contradiction, and that and the other. I make fun and she stubbornly but bravely goes down to her own church. She has been going alone twenty years." He said, "Preacher, would it be all right if I didn't go up there now and claim it? If I can wait until tomorrow morning, I will get up and go with my wife where she has been going by herself, and claim the Lord publicly right down there with her. Would that be all right?"

I replied, "I never before told anybody they could wait ten minutes about claiming the Lord, but I believe that is okay. You go to it."

We went on with the invitation and several people were saved, but he didn't come forward. He didn't even tell his wife.

Next morning, Sunday morning, he got up early and said, "Hey, boys! Everybody roll out. We are all going to church today."

"Good night! What has happened to the old man?" My, all the washing of neck and ears and shining of shoes and, "Who's got my good shirt?" They got the boys ready and all went to church. The little woman was so happy and nearly in tears, not quite knowing all about it, but knowing it must be good. They went to church and the pastor preached the Gospel and gave an invitation, and this fellow went right out publicly and claimed the Lord. And since it was the First Christian Church, they baptized him before dinner! I don't care; if you have something really to be baptized about, the sponser the better. I don't like to bury one until he is dead, you understand. But after he is dead, we should bury him before he begins to stink! So they baptized him and he came home. That night he said to me in the big tabernacle, "You know, Brother Rice, I never was as much an infidel as I made out like."

Listen, you men! God help you to set out to lead your families. Joshua said, "As for me and my house, we will serve the Lord."

II. Wife's Place in the Home

Now what is the woman's place? I can't take much time for it, and I don't think I need so much time. If you men do right about this, you can teach your

women. Oh, they will always have a little rebellion, like you have, because of the carnal nature, but what is a woman's place?

God Told Eve, "Thy Desire Shall Be to Thy Husband, and He Shall Rule Over Thee"

Go back yonder to the Garden of Eden when sin came in. Now you have to have law where there is sin. You have to have discipline and leadership and rulership. So God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

Some woman says, "I don't want anybody ruling over me." I have often felt that way, too. I would rather drive as fast as I think is wise instead of driving as fast as a sign says, or a policeman says. But we have to have policemen, laws, and speed limits.

Another says, "I don't want to mind anybody."

Yes, the prodigal son felt that way, too. That is why he left home. The Devil fell from Heaven as an archangel because he did not want to mind anybody. He said, "I am going to set my throne above the throne of God . . . This business of bowing and scraping and doing everything I am told." Sinners go to Hell because they say, "We will not have this man to reign over us. I will not bow the knee to Jesus; will not call Him my Lord; will not give up the reins of my heart."

And I have had that trouble, too, sister. That is just the old devilish, carnal nature. But if you are a good wife or a good Christian, you have to have victory over that. No woman is a good Christian who is not a good wife. That is right. The woman's first human duty is to her husband. She is joined to him as one body. She is to obey him. The Scripture says, "Thy husband shall rule over thee."

Wives To Be Subject to Husband As Unto the Lord Jesus

That is way back in the Old Testament, you argue.

Yes, but fortunately the God who wrote the Old Testament wrote a New Testament, too. So in Ephesians, chapter 5, beginning with verse 22, the Lord has a word here about wives and husbands and the home. 'Be subject to your own husband as unto the Lord,' the Scripture says. The scriptural plan is that the wife is to be subject to the husband.

Obedient Wives Can Win Their Husbands

"But Brother Rice, my husband isn't even a Christian."

I know, but the Bible fits all cases. So I Peter, chapter 3, says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word . . ." Do you have a husband who won't listen to the Bible, who doesn't obey Christ? " . . . if any obey not the word, they also may without the word be won by the conversation of the wives." And the word translated conversation here in the old King James translation meant daily living, manner of life. So let them be won by the manner of life of the wives. These men who do not obey the Word may be won "while they behold your chaste conversation coupled with fear."

You see, the Scripture makes it clear that a woman who has an unsaved husband is to be obedient to that husband. Why not? Do you think a Christian woman ought to lie? You promised to love, honor and obey, didn't you? Do you think a Christian woman ought to break that holy marriage bond and vow? Some of you women have prayed for your husbands to be saved, but God won't answer your prayers. I will tell you why. You are a rebel against God and you live a lie every day. You lied to God, you

(Continued on page 11)

Searching the Scriptures

Philippians 1

Rejoicing in Spite of Suffering

Clues Across

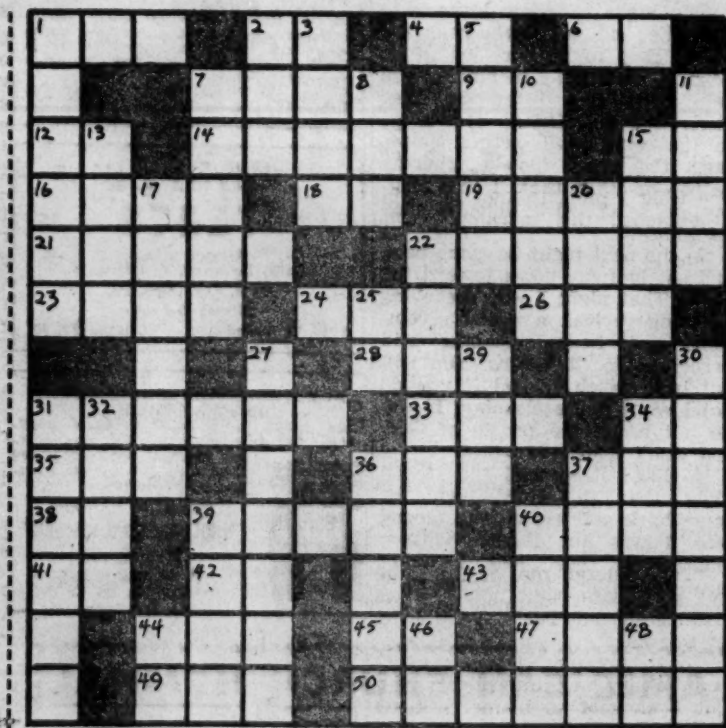
- 1 "I know that this shall turn to my salvation"
- 2 "supposing _____ add affliction to my bonds"
- 4 "Having the same conflict which ye saw in _____"
- 6 "According _____ my earnest expectation and my hope"
- 7 a prefix meaning "half"
- 9 the 24th and 19th letters of the alphabet
- 12 initial of town where Paul was stoned and region it was in (Acts 14:6)
- 14 "The lot causeth contentions to cease, and _____ between the mighty" Prov. 18
- 15 "_____ that my bonds in Christ are manifest in all the palace"
- 16 "But if I _____ in the flesh"
- 18 "to be with Christ; which _____ far better"
- 19 "The heathen _____, the kingdoms were moved" Ps. 46
- 21 man whom Peter healed (Acts 9:33) (in some editions this name preceded by an A)
- 22 "my bonds in Christ are manifest in all the _____"
- 23 a table for studying
- 24 "I go, _____, and went not" Matt. 21
- 26 lighted
- 28 "as the sand which is upon the _____ shore" Gen. 22
- 31 "sincere and without offence till the day of _____"
- 33 "_____ I therein do rejoice"
- 34 "which is _____ them an evident token of perdition"
- 35 "wood, _____, stubble" I Cor. 3
- 36 "and bring to pass his _____ his strange act" Isa. 28
- 37 "Such as _____ in darkness and in the shadow of death" Ps. 107
- 38 "not only to believe _____ him"
- 39 "for your furtherance and joy of _____"
- 40 "Be not _____ with thy mouth" Eccles. 5
- 41 king of Bashan (Num. 21:33)
- 42 "I _____ set for the defence of the gospel"
- 43 "to be with Christ; which is _____ better"
- 44, 47 "to live is Christ, and to _____ is _____"
- 45 "it _____ meet for me to think this of you all"

Clues Down

- 1 "Being _____ with the fruits of righteousness"
- 2 a beverage
- 3 the wicked father of a wicked son (I Kings 16:28)
- 5 more than enough
- 7 "are much more bold to _____ the word without fear"
- 8 contraction for it is
- 10 "in nothing I _____ be ashamed"
- 11 "when I and thou _____ together after Ahab his father" II Kings 9
- 13 "Their _____ is gone out through all the earth" Ps. 19
- 15 "concerning this _____, we know that everywhere it is spoken against" Acts 28
- 17 "he said unto him that was over the _____" II Kings 10
- 20 "what things were _____ to me, those I counted loss for Christ" Phil. 3
- 22 "Some indeed _____ Christ even of envy and strife"
- 25 "unto you it _____ given in the behalf of Christ"
- 27 "that in nothing I shall be _____, but that with all boldness"
- 29 an example to _____ people (Prov. 6:6)
- 30 "According to my earnest expectation and my hope, that in _____"
- 31 "yet what I shall _____ I wot not"
- 32 "Wherefore lift up the hands which _____ down" Heb. 12
- 34 contraction for it is
- 36 part of house underneath the roof
- 37 woman who said, "The Lord judge between me and thee" (Gen. 16:5)
- 39 "I have prayed for thee that thy faith _____ not" Luke 22
- 40 what our righteousness is before God (Isa. 64:6)
- 44 "I therein _____ rejoice, yea, and will rejoice"
- 46 initials of a child and the old priest to whom he ministered (I Sam. 3:1)
- 48 "that ye stand fast _____ one spirit"

Deadline: November 7, 1960

Puzzle No. 44



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Puzzle Number 44



If you have any strange notions, if you do not want to be "disturbed" about God's not giving great revivals in our day, you had better not read this booklet. Here is a plain, simple, highly convincing study of the kind of revival anyone can have whenever they are willing to meet God's conditions. The author says: " . . . God is the God of revivals. God has revivals for sale, if you will bear with that term for a moment. But God does not have any fire sale, greatly-reduced-price revivals. God has the same old-fashioned requirements for revivals that He ever had. If you want to find God, you can find Him, provided you search for Him with your whole heart. . . ."

"If I have any fetish, if I have any ideal as a preacher, oh, God is my witness, I long to be like Bible preachers. If things happened in Bible times, I want them to happen again. If God saved souls, if God answered prayers, if God gave revival, if God used men, then I say, 'Lord, do it again!' I want us to be Bible preachers, Bible Christians. I like to preach Bible sermons, if I can, and I expect us to have Bible kind of revivals when we meet God as Bible Christians met God. Now, that is the theme of my message."

Be sure to get this booklet!

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.

2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in same form as the puzzle rather than in columns. Entries will not be returned.

3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 44 will appear in November 18 issue.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! At the end of the year (1960) those who send us 48 coupons will receive the popular book, *Home: Courtship, Marriage and Children*; for 40 coupons, *The Soul-Winner's Fire*; for 25 coupons, *Apples of Gold*, 153 heartwarming Christian poems.

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Answer to Puzzle No. 41

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Father, Mother, Home, Heaven

(Continued from page 10)

lied to that bridegroom, you lied to the public when you were married. You didn't set out to obey that husband. God is not going to put an endorsement on your rebellion and sin.

"Well, but I am going to serve the Lord," someone declares.

But there is no way to serve the Lord without setting out to obey the authorities that God put over you. Do you think a man is a better Christian for being a lawbreaker? That a child is a better Christian if he scorns his dad and mother and lives in rebellion and self-will? Or that a wife is a better Christian because she ignores the plain command of the Bible?

But a woman says, "I have to go to church. A good Christian ought to go to church." The Bible nowhere tells you how much to go to church, but it dead-sure says to obey your husband.

"If I were to obey my husband, he would have me out drinking and all that."

Do you think so? God said he may be won by the conversation of the wife. I would rather take God's Word than yours. Besides, yours is just an alibi because you don't really want to do what you promised God you would do. And if you had a sissy preacher perform the ceremony who took out what God put in about the marriage ceremony and if he didn't ask you to love, honor and obey, God still has it in. You are accountable to God and not the preacher. And you had better set out to live by it.

"Oh, it won't work," you say, "Tell God it won't work. I didn't write it, I am just preaching it. As far as I have found out, the Bible plan works."

"But don't you think one ought to put Christ first?"

Certainly you ought to put Christ first, but that won't make you a lawbreaker and a rebel. The truth is that duties never do conflict, and God is going to help you do right. Anytime by faith and love you set out to obey Jesus Christ, you will find it turns out well.

I wish I could tell you of many, many cases where good women have come to me with tears of joy. They tell how they quit their rebellion and how their husbands' love began to warm toward them and they began to be kind and make sure they were happy and then to go to church with them and then to come to Christ. God's way works. Wives, be subject to your husbands.

I hasten on.

III. Correction and Discipline of Children

What about children? There is much to be said and I don't dare to take much time, but children are to obey their parents in the Lord, for this is right (Eph. 6:1). When Joy was three years old she used to say, "Children, go 'bey your parents in the Lord." And then very triumphantly she would say, "For this is right! This is right!" And it is right!

"In the Discipline and Admonition of the Lord"

To fathers Ephesians 6 says: "But bring them up in the nurture and admonition of the Lord." That sounds like "feed them well and advise them." But in the Greek the word *nurture* means more than that. It is *discipline* in the old sense. The same Greek word that Pilate used when he said about Jesus, "I will chastise him and let him go," is the word used here in the Greek about children being brought up in the nurture or discipline of the Lord.

You may say, "I don't believe in whipping them. I just believe in withdrawing some privileges." But God plainly specifies the rod of correction, and there is no better way than God's way.

"Brother Rice, I am afraid you will break the will of the little one," some parent declares.

As a man of long experience with little children, I will tell you something for your own good. The danger is not that you will break the will of that little helpless one whom God in mercy put

in your care, but that he will break your will.

You say, "Oh, the little innocent . . ."

No, no! Not innocent. Dear, sweet, precious, immortal blessings wrapped up in little body, mind and soul—oh, infinitely lovely, but not innocent. They have the devil in them and if you don't whip part of it out, it will stay in them.

If You Love Him, Chasten Him!

Listen to what the Word says in Proverbs, chapter 13, verse 24: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

"I love my boy too much," you say. "Brother Rice, you must not love your children if you whip them and make them do what you say, see that they get up when called the first time, and say, 'Yes, sir.'"

I loved my six girls enough so I didn't want one of them to be a harlot. I didn't want any of them to marry a drunkard, nor go to the dogs.

"Well, you can't tell how children will turn out," you say.

I can. I didn't leave mine for somebody else to turn out. By God's grace I helped turn mine out.

I have heard people say, "When they are little they step on your toes, and when they get older they step on your heart."

Not mine. I didn't put up with them stepping on my toes when they were little, and they are not going to step on my heart when I am old because I looked after that by the blessing of God and with what help I could get and prayer and tears and love

know B. B. Crimm? You surely did. He was a Texas cowboy evangelist. I don't say this is authoritative; I am giving one good man's opinion, but B. B. Crimm said, "Personally I don't think you ought to whip girl babies as early as boy babies. I don't think you ought to whip a girl until she is three weeks old! A boy you can begin on as soon as he is born!"

I tell you this: if by the time a child is a year old and you can't say "No," and he stops; if you can't say, "Don't touch that," and make it stick; if you can't put him to bed and say, "Now go to sleep," and he goes to sleep, then you have coming later on some heartache and tears and gray hairs.

The Scripture says about this matter, "Chasten thy son while there is hope." Anybody who begins in time, with love and consistency and prayer, and stays with it, can turn out good, honest boys and girls, get them saved early, make them decent, clean citizens. But you have to begin in time. "Chasten thy son while there is hope, and let not thy soul spare for this crying."

"Well, Brother Rice, I don't know what is the matter with mine," you lament.

I know what is the matter. You don't even lay a hand on him until you get so mad you grit your teeth, then spat him a little. Then he yells bloody murder and you have to buy three ice cream cones and take him to see Grandma to get him to stop crying! Listen! If you went at it like my dad did, you might get better results. My dad, when he whipped, whipped until you cried, then whipped until you stopped.

You say, "Sometimes you can't."

If my dad was ahold of you, you would find a way to stop. If you will listen to me this morning, we will change the face of your

wouldn't. She was only three years old, and I insisted but she didn't do it. Finally I waded in on the place the Lord prepared on little girls for this business. I spanked with my open hand until we got the thing settled. The next day I saw on that tender little skin the blue marks of the print of my fingers, and I went aside and wept. I nearly had to whip my wife, too, by the way. I said, "Lord, I didn't say I knew how. I haven't made any claims. You gave me the child. All I know is this—You help me and I am going to do it." Thanks be to God, it works. The blueness of a wound cleanseth away evil.

Now I believe in love and prayers. A woman came to Dr. Bob Jones, Sr. and said, "Dr. Bob, will you pray for my fourteen-year-old boy who is already drinking and cussing? He is out late at night, and he scoffs at me and won't listen. He is breaking my heart. Dr. Bob, will you pray for my boy?"

Wise Dr. Bob asked, "How old did you say he is?"

"Fourteen. Dr. Bob, he drinks and cusses and won't mind, and he is breaking my heart. Will you pray for him?"

"No, I will not."

"Why, Dr. Bob! You won't pray for him?"

He answered, "Why should I waste my time praying for a thing you could fix in ten or fifteen minutes with a stick, if you really meant business?"

Now I am for praying, but praying without obeying is hypocrisy. It is all right to pray, provided you live like you talk. And if you don't act in accordance with your prayers, God is not going to bless you.

"When He is Old, He Will Not Depart From It"

Here is Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." . . . even when he is old," the American Standard Version says. The Bible does not mean that if he lives like the Devil he will later come back to God's way. That is what people say, but that is not what God said. God said he won't leave it. You can raise up a child and train him for God, get him saved and living right.

I preached in the Tabernacle Baptist Church near Gainesville, Texas, when I was in Southwestern Seminary as a student pastor. When I preached on "The Home" one man said, "You have got to go home with me."

I said, "I have a date with Mr. White."

But he pleaded, "Excuse yourself, please. You must go with me."

And I said to Mr. White, "This brother is in trouble. He wants me to go; will you excuse me?"

"Yes." I went home with him. We stopped out in the yard and his wife got out of the car and went into the house. He said, "Brother Rice, what you preached this morning is *not* so."

I said, "Watch your step, old boy. Nobody in my church tells me what I preach is not so. What I preached this morning is the Word of God."

"Brother Rice, it isn't so. You said if you train up a child in the way he should go, when he is old, he will not depart from it."

I said, "You've got hold of the wrong fellow. I didn't say that. God said it."

"Well then, the Bible isn't so."

I said, "Now we are going to have this settled, because I will not be a pastor of a man and in a church where people say the Bible isn't true. What is wrong?"

"I don't want to tell you."

"You will tell me, or I will go get your wife right now and we will have it out. Yes, you are going to tell me."

"Well, my boy is in the state penitentiary in Huntsville, Texas, but I am not to blame. I know I did raise him right."

"All right. Since you have made God a liar and challenged your pastor on this thing, let's see if you raised him right. For one thing, did you have family worship in your home?"

"Look here, Brother Rice, I am on the farm. I have got to work hard. You city people may have time to fool around with things like that, but I have to get up

early and make a living. We didn't have time to waste." And so he didn't have any family worship, and his boy was in the state penitentiary now.

I said to him, "Here is another thing. Did you whip that boy and make him mind? Did you make him get up the first time you called and make him say, 'Yes, Sir' and 'Yes, Ma'am.' Did you make him jump when you spoke to him?"

He said, "Now look here, Brother Rice. Not all children are alike. My boy was nervous and high-strung and you just couldn't bear down on him like you could on some people."

(Incidentally, I was nervous and high-strung too. I tell you the truth, sometimes I would get so mad I would see red and I would get so dizzy I would have to sit down somewhere. But fortunately on this matter I had a dad who got nervous than I. We soon got that fixed, you know.)

"Now listen," I said. "One more thing. You have charged God and the Bible as not being true. You have a boy who went to the dogs and is in the state penitentiary for a major crime. You never had family worship, never whipped him to make him mind. Let me ask you, did you ever try to win that boy to Christ? Did you ever say, 'Son, we are going to have a revival up here at the Tabernacle Church and I want you to come and get saved. We trusted in Jesus, your mother and I; now I want you to put your trust in Jesus and get saved'? Did you ever try to get that boy saved?"

He said, "Now look here, Brother Rice, I am a Baptist. I am no Methodist. I don't believe in dragging little children in when they don't know what it is about."

So now his boy was in the penitentiary. If any of you Methodists here want to take that kind of Baptist, you can have him as far as I am concerned. But do you believe that boy was raised in the way he should go? No. By God's grace you don't have to give up your children.

Moses was down in Egypt and Pharaoh said, "You go, but leave the women and children. You can go, but leave all the flocks and herds. You don't want to get out with them."

Moses said, "Not a hoof will be left behind." And I have said to God, "Lord, of these six girls You gave me, by God's grace the Devil is not going to have a one." Not a hoof will be left behind. You don't have to let the Devil get your children like Lot did.

IV. Making Christ the Head of the Home

How can I make Christ the head of the home?

Always Have Thanks at Meals

First of all, have thanks at the table. We ought to take time to thank God. You don't know how much that means. It somehow makes a concept of life that is proper. When I was pastor at First Baptist Church in Shamrock, Texas, Grace, my oldest daughter, was just a little thing about four or five years old. Mother said, "Lunch is ready. Come to the table." I came to the table, but Grace had to go wash her face. She had the idea of washing your face without getting it wet, which is pretty difficult! She would dip the tips of three fingers in the water and shake the water off and get a little spot on her cheek and go around and around. It takes a good while to wash your face that way!

Finally Mrs. Rice said, "Let's go ahead and return thanks. She'll get here when she can."

So we had thanks. After a while Grace got to the table. So I said, "Honey, do you want some potatoes, nice potatoes?"

"Daddy, we didn't pray."

"Yes we did, honey, before you got here. Would you like some potatoes?"

"Daddy, we didn't pray."

"Yes, we did, honey, before you got here. Would you like some potatoes?"

"Daddy . . ." And her lips began to quiver. "Daddy, we didn't pray."

I said to Mrs. Rice, "She ought not to eat without praying, and

(Continued on page 12)

The Praise of God

"Speak, lips of mine!
And tell abroad
The praises of my God.
Speak, stammering tongue!
In gladdest tone,
Make His high praises known.

"Speak, sea and earth!
Heaven's utmost star,
Speak from your realms afar!
Take up the note,
And send it round
Creation's farthest bound.

"Speak, heaven of heavens!
Wherein our God
Has made His bright abode.
Speak, angels, speak!
In songs proclaim
His everlasting name.

"Speak, son of dust!
Thy flesh He took
And heaven for thee forsook.
Speak, child of death!
Thy death He died,
Bless thou the Crucified."

—Dr. Bonar.

and teaching the Word and discipline. We worked at it. But "he that loveth his son chasteneth him betimes." Now if you think you are so smart, you had better get a little Divine wisdom. Here is real love that turns out happily.

And here is a mother who says, "I love my child."

No you don't. You love yourself and your own ease. You don't have the integrity and the character and the conviction to do right about it. Then you pretend that mush is love. That is not love. If that is love, then an old sow loves her pigs as much as you love your child. That is not right. Christian love is more that that.

"Chasten Thy Son While There Is Hope"

Again the Scripture says in Proverbs 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." Chasten thy son while there is hope. When? While he is young. Begin in time. How soon should you whip a little child? I don't know.

I wonder, Dr. Lee (Dr. R. G. Lee was in the audience), did you

part of America. I am for revivals, but not for this little nice business of revivals that make everybody feel good; pat them on the back, and have a few testimonies and handshakes, and so on, then you go and live like the Devil at home. If it doesn't revolutionize your life, then you haven't gotten enough.

Stripes Cleanse the Character

Proverbs 20:30 says, "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly."

"You don't take that literally?" you say.

Yes.

"Actual stripes?"

Yes.

"Would you whip a little child until you left marks on him?"

Maybe. I have had many a mark left on me. Yes, Sir. I remember when Grace was three years old. (When she was extra stubborn her mother used to say, "Just like her daddy." Now how in the world did she get that idea?) Once a matter came up, and I do not now remember what it was I told her to do, but she was stubborn. She said, "No." She

Father, Mother, Home, Heaven

(Continued from page 11)

we will never leave the children out from this time on."

You had better thank God every time you eat. You had better teach your children to thank God for everything good they get.

Family Worship With Bible and Circle of Prayer

That is not all. You ought to have family worship. What do you mean? I mean you ought to have regularly some time every day when the whole family (those old enough to read) reads the Bible together and prays together. At least those who are Christians ought to do that.

When our children were little we started to have family worship at night. I would preach and get in about 10:30 or 11:00 at night. We would wake the children, prop them up in bed and try to get their eyes open and read to them a chapter and pray. We prayed, "Now, Lord, help us live right today," but the day was already gone, you know. So that was not the best time to do it. Then we agreed to have it before breakfast. But the soft-boiled eggs got to be hard-boiled, and the toast burned and had to be scraped, and the hot chocolate got cold. That wouldn't work.

So we decided on right after breakfast. Now for many, many years what a blessed and happy institution it has been in our home. We get done with breakfast and I say, "Girls, get your Bibles." Everyone gets her Bible. (Now, 1960, all are married.) From the time they were in the third grade so they could practice and spell out one verse, the girls have read, too. And a wonderful thing happened—they early got to be the best readers in their class and got a passion for reading and literature, etc. That was a by-product of it.

I would read two verses, then the next one two verses and the next one two verses. So we always started on an odd number, and everybody read. You may not know it, but girls can look as innocent and pious and be thinking, "What ribbon will I wear today?" or "I wonder if I will see that boy at school today." So they have got to watch in order to see where they are going to read next. And everybody around the table read two verses. If it was a short chapter, we read two of them, and if it was long, we read the chapter, two verses each, around and around and around.

Sometimes I would ask, "Mary Lloyds, what verse in this chapter do you like best?" Or, "Let's all memorize verse 7." Sometimes we would sing a chorus and then pray. I would pray and the next girl, and around. The girls prayed from the time they were little girls, and nearly every one of them started out like this: "Lord, we thank You for this 'brefus' food." They all prayed, and then I prayed again. I got to pray three times every morning at my house—when I returned thanks at the table, then when I started the prayer and then when I closed the prayer. It sure was good. I hate for my family to all be gone. How I miss that little bit of Heaven, that little church of our family worship! Take time.

Teach Your Children the Bible

What else? Teach your children the Bible. At our house we memorized a lot of Scripture, though not as much as we should have. Every Easter Sunday morning we said from memory the 28th chapter of Matthew. Christmas we would say over part of the second chapter of Luke.

We learned the 1st Psalm, the 15th Psalm, 23rd Psalm, 24th Psalm, 34th Psalm (I memorized the 37th Psalm. I don't know whether the family did or not), the 100th Psalm, 103rd, 121st, 126th, and the 127th, as I remember. Then we memorized the Beatitudes; John the third chapter; I Corinthians, chapter 13; Philippians, chapter 4; Romans, chapter 8; Romans, chapter 12, and some others I don't think of at this minute; hundreds and hundreds of verses.

Oh, teach your children the Word of God. You can.

You say, "They can't learn it."

Listen, that child who is not over seven years old or ten years old will spend more time than you will give to teach them to memorize. My little granddaughter, Faith, memorized many, many verses to earn a trip to camp. Yes, they will take it. You had better do it. Teach your children the Word of God.

And then make Christ first. You cannot do that unless you let Christ in to be the Boss and Lord over the whole business.

"Christ Is the Head of This House"

Years ago I was in south Texas at revival services and I tried to win a man to Christ who was of the Campbellite persuasion. He did not like Baptists and he did not like me. He did not want to be saved. I prayed about it. One day I heard he had a new baby at his house, so I said to my wife, "The Lord has played it into my hands. I am going down there. I will get that fellow saved, by God's grace. You watch and see."

I went and knocked and he came to the door. "Say, I heard the good news. I hear you have a baby."

"Yes."

"I heard another thing, that he is a boy. I have a house full of girls, but not a single son. They tell me you have a boy."

"Yes, Sir. And he weighs eight pounds. He's a whopper. And he's a good one, Brother Rice."

"That's fine. Could I see him?"

"Yes, Sir. Come in, come in." He took me back to the bedroom and said to his wife, "Brother Rice wants to see our boy. He's got only girls. We've got a boy and Brother Rice wants to see our boy."

She reached over to the side and got the bundle in a little blue blanket with rabbits on it and began to unfold it. She opened it until you could see a little bit of a red-faced, bald-headed, little fellow. I said, "My, isn't he nice!"

The wife answered, "Well, others may not think he is so pretty, but I think he is awful pretty."

I said, "Well, he is an immortal soul. And he will be a man. A man is somebody, and that is wonderful. Say, what about me having a prayer for him? Would you like me to pray for God to bless him?"

"Yes, I would. Yes, Sir."

I said to the father, "Is that all right?"

"Yes, Sir. That's right. Pray for him."

This was kind of a hit below the belt. I said, "All right now; what shall we do? Shall we pray for him to grow up and be a Christian, get converted and live for God and go to Heaven, or shall we pray for him to drink and curse and follow the steps of his father? Which shall we do?"

The wife was shocked, and she said, "My, I never thought of that. I want him to be a good man, to live right and go to Heaven. Pray for him to be a Christian."

"All right. We will pray for him to be converted and be a Christian. But, who is going to win him to Christ and teach him how to be a Christian? Who is going to do that?"

That woman, with tears in her eyes, said, "I never thought of that. Who will? I am not a Christian; his dad is not a Christian. You had better pray for me. I don't know how to raise a boy to be a Christian. You had better pray for me to get converted and be a Christian."

I said, "All right. We will ask the Lord Jesus to come into your heart and save you so you will be a Christian and can lead the boy."

I turned to the man who was sitting in a cane-bottom chair and asked, "Are you a Christian?" (I knew. I had talked to him five days before and he wouldn't be saved, so I knew.) But I asked, "Are you a Christian?"

"No, Brother Rice, I am not." He was subdued by this time.

I said, "What is that motto doing over there?" (On a wall motto it said, "Christ is the Head of this House, the Unseen Guest at Every Meal, the Silent Listener at Every Conversation.") "What about that motto?"

"Well . . ."

"Christ is not the Head of this house and you know it."

"Brother Rice, now listen. I didn't mean to blaspheme; I wasn't poking fun. I saw that in a store and thought it was pretty and thought my wife would like it, so I bought it and put it up, but I will take it down. I don't have any business with that up there. I am not fit to have that in my home. I will take it down."

I said, "Wait. Why not ask Jesus to come in and be the Head of the whole house? Ask Him to save the little boy through you and his mother's influence. Let's ask Him to come into your heart."

He said, "I wish you would." He put his face down in his hands and tears dripped between his fingers. Then that little mother held the baby up so close, and her lips just trembled and tears ran down her face, and I prayed and she cried, and the angels stopped playing their harps to listen. And God listened, and Jesus Christ came into that woman's heart and the man's heart. He came into

We're Going Home

We're going Home! We're going Home!

No more o'er barren wastes to roam:

And if the way seem long we've trod,

We're going Home to Heaven and God.

What if the way be oft-times rough—

We're going Home — that is enough!

How sweet the welcome that awaits Our entry at Heaven's pearly gates.

What hallowed bliss within its walls!

What peaceful rest within its halls!

No sense of sin, no sound of strife,—

Just radiant, joyful, endless life.

What fellowship we then shall share!

How wonderful the frames we'll wear

In that dear realm — Heaven's Homing-place,

And all through Christ's redeeming grace.

F. Danson Smith.

that house to be the Head of the house.

There is no way to make Christ the Head of the house unless you take Him in your heart and trust Him as your Saviour.

Listen, I am taking a little extra time because I want this settled. How many of you men here will say, "If Joshua ought to say that, I ought to say it. As for me and my house, we will serve the Lord?" Is that right, men? How many of you men have already said, "By God's grace I am setting out to lead my family for God?" All right, stand up just a minute. Wait a minute. Are you willing to restate that vow? Are you? Are you willing to say again, "As for me and my house, I will live for God, I will lead my wife, my children; I will set my standards for the family, by God's grace?" That will take grace. It will take help. We are awfully poor sticks to be leading families, but we are all God has for leading the family. How many of the rest of you men say, "Well, I ought to. I will try?" Will you?

One man came to me once and said, "Brother Rice, I couldn't stand up. I have a four-year-old boy, and I smoke. I don't want that boy to do that. You are going to have to pray for God to clean me up and help me. But I have got to do it, because I can't have my boy doing like I have been doing." And I did pray for him.

Now how many will say, "I am weak, I may make mistakes, but God being my helper, I say like Joshua, I will serve the Lord. I will try to lead my family for God. I am weak but I will undertake what I ought to undertake, God helping me?" Don't say it unless you mean worship in the home, discipline in the home, godly living in the home. Come on, men. Who will join us? Come on, stand up with us. I will ask your wife to stand by you in a minute.

The Editor's Notes

(Continued from page 2)

give a worthy gift. I hope I can make it \$500, and will pray that God will send in that much above my expenses so I can give it.

I hope that many others will feel led to join me in that Christmas love-gift for Sword of the Lord Foundation and for the Lord Jesus to use in this way. Some surely will want to match my \$500. Perhaps it will take saving and scrimping for you as for me. And some cannot give \$500, but can give \$50 or \$100, and many can give \$5.00 and \$10 and \$25. The thing is for us to just find the will of the Lord and try to please Him.

But oh, surely the Lord will honor what we give in Jesus' name as a love gift for the Lord Jesus at Christmas to carry on the work of Sword of the Lord Foundation. Will you pray about it?

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That is right. Come on, men. Come on, will you? If I ought to do that, you ought to do it. Is that right? If I ought to do it, you ought to do it. Come on, will you? (Most of the men stood.)

All right, how many women here will say, "Yes, I want that kind of home. I am going to stand by my husband in that kind of home. I will try to be subject to him and I will try to be a good Christian and try to help raise the children right. I will try to make it a Christian home?" Come on, stand up by your husband. Come on, stand up where you are. You good wives—God bless you. (Most women stand.) I knew you would do it.

Here are some children. Yesterday afternoon a twelve-year-old girl was saved. Last night a thirteen-year-old boy was saved. And then there was a little girl saved over here and then a man here. Forty-five or fifty came to get assurance of salvation. Here is a widow who doesn't have family. All right, will you say, "Whatever home I live in, I will try to help make it a Christian home?" Here is a young boy or girl who says, "I am not married. I don't have my own home but I will try to stand by those who have a home." Come on, stand up with us. Will you say, "Whatever home I live in (if you don't have your own), at least I will try to make it Christian?" Some of you will have your own some day. Make it a Christian home.

Is there anybody here who will say, "Brother Rice, I don't know how to go all the way, but I do want Jesus to come in and take over?" You say, "Brother Rice, pray for me, and God helping me I will try to surrender to Jesus today the best I can." Come on. Can you say yes by standing up? We are going to have prayer now. Will you do that? Will you say yes by standing up? You say, "I haven't got it settled; I can't go all the way." Thank you brother; God bless you. "But I want Jesus to have His full sway. I ask you to pray God will give me grace." You hesitate about making a vow and pledge, but you do want God's best and you do, the best you know how, surrender and trust and give up to Jesus. Will you do that? Anybody else?

"Dear Lord, hear our vows. Come in power upon us, O God, today."

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